

Youths Behaviour,
O R
Decencie in Conversation
Amongst Men.

Composed in French by Grave persons, for the use and benefit of their **YOUTH.**

Now newly turned into English, By
FRANCIS HAWKINS.

With the addition of Twenty six new Precepts, which are marked thus (*) and some more additions, added 1651.

The Seventh IMPRESSION.

Whereunto is added this year 1661, two very useful and profitable Alphabetical Tables, also much enlarged with a third Table of the hard words now perfected, with some further additions never yet in print.

London, Printed for *W. Lee*, and are to be sold at the *Turks-head* in *Fleet-street* near *Ram-Alley*, 1661.

Yours truly

John D. [illegible]

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To the Reader.

Gentle Youth,

THink it 'not amiss to peruse this piece, yet connive at the style : for it hath need thereof, since wrought by an uncouth and rough file, of one in green years ; as being aged under eight. Hence, worthy Reader, shew not thyself too rigid a Censurer.

This his version is a little disguised, and therefore likely will it appear to thee much imperfect. It ought to be his own, or why, under the Title is his name written ? Peradventure thou wilt say, what is it to me ? yet hear : Such is it really, as that I presume the Author may therein be clearly seen to be rendered faithfully ; with this courteously be thou satisfied.

This small Treatise in its use, will evidently appear to redound to the singular benefit of many a young spirit, to whom solely and purposely it is addressed. Pass it therefore candidly and without mistake.

In laudem Authoris.

T Hough here be wonder when 'tis known,
A Child should make this work his own
(Since he that can translate and please,
Must needs command two languages.)
Yet this is nothing to the rest
Of treasure which this little Chest,
Contains, and will in time bring forth,
To call up Volumes of his worth.
If this a Branch, what will he be
When he is grown to be a tree?
So glorious in the bud, let men
Look for to Helperides agen.
And gather fruit, nor think 't unfit
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Added now this year, 1661:

Two alphabetical Tables:

- The firſt, explaining the titles of books written upon all arts and ſciences.
- The ſecond, of ſhort ſayings in Latine and Engliſh, with ſome few mottoes: the like alſo in French, to encourage youth, and others, to improve their underſtanding in diſcourſe and reading.
- Alſo the brief Table at the end of that treatiſe of Towns & Behaviour, for the explanation of the hard words in the book, which is much enlarged throughout the whole book; being but a part before.



Youths Behaviour,
 OR
 DECENCE
 In conversation amongst men.

CHAPTER I.

*General and mixt Precepts as touching Civility
 among men.*

EVERY Action done in the view of the world ought to be accompanied with some signe of reverence which one beareth to all who are present.

1 It is ill-beseeming to put one in mind of any unclean or ill-savoured thing.

2 Take heed as much as thou canst in the presence of others, to put thy hand to any part of thy body, which is not ordinarily discovered; as are the hands and face: and to accustom thy self thereunto, it is well done to abstain from so doing, yea, being alone.

4 Do not thou shew any thing to thy companion which may affright him.

5 Sing not within thy mouth, humming to thy self, unless thou be alone, in such sort as thou canst not be heard by others. Strike not up a Drum with thy fingers, or thy feet.

6 Rub not thy teeth nor crash them, nor make any thing crack in such manner that thou disquiet any body.

7 It is an uncivil thing to stretch out thine arms at length, and writhe, them hither and thither.

8 In coughing, or sneezing, make not great noise, if be possible, and send not forth any sigh, in such wise that others observe thee without great occasion.

9 In yawning howl not, and thou shouldst abstain as much as thou canst to yawn, especially when thou speakest, for that sheweth one to be weary, and that one little accounted of the company: but if thou bee'st constrained to yawn, by all means, for that time being, speak not, nor gape wide mouthed, but shut thy mouth with thy hand, or with thy handkerchief if it be needful, readily turning thy face to another side.

10 When thou blowest thy Nose, make not thy Nose sound like a Trumpet and after look not within thy handkerchief. Take heed thou blow not thy Nose as children do, with their fingers, or their sleeves, but serve thy self of thy handkerchief.

11 To sleep when others speak, to sit when others

others stand, to walk on when others stay, to speak when one should hold his peace, or hear others, are all things of ill manners: but it is permitted to a superiour to walk in certain places, as to a Master in his School.

12 It is a thing unseemly to leave ones bed out of order, and one ought not to put off ones clothes in the presence of others, nor go out of ones Chamber half unready, or with a night-cap. Let not thy chamber nor thy table where thou studieth, be unhandsome, especially in the sight of another, and if so be that thou hast one to make thy bed, leave it not uncovered when thou goest out thence.

13 During the time thou shouldest studie, if thou be'st in the company of others, it is not fit to make a noise, or read so loud that thou be'st understood by others who studie: Likewise it is mis-beseeming to studie, or read other Books unseasonably, while the Master explicateth a Lesson, as also to hinder thy fellows attentions.

14 Hearing thy Master, or likewise the Preacher, wriggle not thy self, as seeming unable to contain thy self within thy skin, making shew thy self to be the knowing and sufficient person to the misprice of others.

15 At play, and at fire, good manners will, that one give place to them who are newly come.

16 Take heed that in playing thou do not

over-heat thy self; Contest not, nor speak louder then thou mayst with moderation. Drink not when thou art hot, be it that it commeth by play or by walking apace, or other labour: for it is a thing very prejudicial to health, to drink at such a time.

17 It is not decent to spit upon the fire, much lesse to lay hands upon the embers, or to put them into the flame to warm ones self, nor is it be seeming to stoop so low as even to crouching, and as it were one sare on the ground. If there be any meat on the fire, thou ought'st not to set thy foot thereon, to heat it. In the presence of a well bred company, it is uncomely to turn ones back to the fire, or to approach nigher than others, for the one and the other savoureth of preheminence. It is not permitted but to the chief in quality, or to him who hath charge of the fire, to stir up the fire with the fire-fork, or to kindle it, take it away, or put fuel on it.

18 When thou sittest, put not undecently one leg upon the other, but keep them firm and settled: and joyn thy feet even, cross them not one upon the other.

19 Gnaw not thy nails in the presence of others, nor bite them with thy teeth.

20 Spit not on thy fingers, and draw them not as if it were to make them longer: also snifle not in the sight of others.

21 Neither shake thy head, feet, or legs;
Rowl

Rowl not thine eyes. Lift not one of thine eye-browes higher than thine other. Wry not thy mouth. Take heed that with thy spittle thou bedew not his face with whom thou speakest, and to that end approach not too nigh him,

22 Kill not a Flea or other unclean Vermin in the presence of others; And if thou seest any filth on the ground, as some thick spittle or the like, put thy foot thereon dexterously if thou canst: if that were upon the clothes of thy companion, shew it not to others: but if thou canst put it off neatly, yet without his taking notice thereof, if it may so be; and if another do for thee the like office, shew thy self unto him with tender of thanks.

23 Spit not far off thee, nor behind thee but aside, a little distant and not right before thy companion: but if it be some gross flegm, one ought if it may be, tread upon it. Be-spit not the windows in the streets, nor spit on the fire, nor on a bason, nor on any place where the spittle cannot be taken away by putting thy foot thereon.

24 Turn not thy back to others, especially in speaking, Jog not the Table, or Desk, on which another doth read or write; Lean not upon any one, pull not him by his Cloak to speak to him; push him not with thine elbow.

25 Set not in order at every hand while, thy beard or thy stockings. Keep not thy nails foul, or too long, and keep thy hands and thy teeth clean, yet without over-much attendance thereon, or curiositie.

26 Puff not up thy cheeks Lall not out thy tongue; Rub not thy beard nor thy hands; Thrust not out thy lips, or bite them and keep them neither too open, or too shut

27 Take heed thou be'st not a flatterer: for such an one sheweth to have little opinion of the judgment of him whom he flattereth, holding him for a simple fellow. Play not with him, who taketh no pleasure therein.

28 It becometh not to read Letters, Books, or other Writings, whilst one is in company, unless there be some necessitie, and as it were in passing by; & then also thou should'st crave leave of the company, be it not, that thou art the chief of them all. No more maist thou touch the Writings, Books, or such like things of others, nor go neer them, nor fix thine eyes upon them, unless thou be'st invited thereunto, by him who is the owner of them: and thou shouldst not blame them or praise them, until one asketh thy advice therein. Also thou ought'st not to approach or look nigh, when another readeth a Letter, or such like thing.

29 Let not thy countenance be like that of a phantastical or hair-brain'd, stern, amazed,
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melancholique, pensive, inconstant man, in such sort that one thereby may discern some passion or unruly affection: rather shew a good countenance and pleasant chear, avoiding too much mirth in serious affairs, and too much gravitie in things familiar and ordinarie.

20 † Let the gestures of thy bodie, be agreeable to the matter of thy discourse, for it hath been ever held a solcecisme in Oratorie, to point to the Earth when thou talkest of Heaven.

31 † Scorne not any for the infirmities of nature, which by no art can be amended, nor do thou delight to put them in mind of them, since it very often procures envy, & promotes malice, even to Revenge.

32 † When thou shalt hear the misfortunes of another, shew not thy self gladdened for it, though it hap to thy enemy, for that will argue a mind mischievous, & will convict thee of a desire, to have executed it thy self, had either power or opportunitie seconded thy will.

33 † When thou seest justice executed on any thou maist inwardly take delight in his vigilancie to punish offenders, because it tends to publique quiet, yet shew p ty to the offender; and ever constitute the defect of his moralitie thy precaution.

34 † Laugh not too much or too loud, in any publique spectacle, lest for thy so doing,

thou present thy self, the only thing worthy to be laughed at.

CHAP. II.

Of the first Duties and Ceremonies in Conversation.

Although superfluous Complements, and all affectation in Ceremonies are to be eschewed, yet thou oughtest not to leave them which are due, otherwise thou displeasest the person with whom thou dost converse.

2 Put off thy cap or hat, to persons of desert, as are Churchmen, Justices, and the like, turning the cap or hat to thy self-wards, make them a reverence, bowing thy self more or less according to the qualitie of the persons, and the custome of the better bred. So in like sort it is an undecent thing, not to do reverence to whom it appertaineth, & among thy equals, to expect that thy companion prevent thee in that dutie. Also to put off ones hat when there is no necessitie, appeareth to have of affectation; in like manner it is reproveable, to observe whether one doth re-salute thee; for the rest in manner of saluting, or re-saluting by word, keep the most common custome

custome of the best-trained up.

3 It is ill said, Sir, be covered, or put on your hat, to one of more eminencie than thy self, as also not to say so much, to whom it is due. Likewise he who maketh too much hast to put on his hat, and hee who at the first putteth not on, or after some few intreaties, do not well: and therefore one ought to be covered after the first, or for the most part after the second time; if so that in some Countries the Countrey custome be not received, and amongst equals, or superiours, who are of the self-same house, the interiour may cover himself at the first request. True it is, that equals at the instant, or immediatly after, are wont to enterchange a signe of covering themselves joyntly. Now what herein is spoken of qualification in behaviour, ought likewise to be conceived, in what concerneth taking of place and sitting down: for Ceremonies without bounds are too troublesome.

4 He who being interiour, or held for such an one, would put on his hat, his companion being uncovered, ought to demand leave of the other: then in good time let him doe so; upon condition, that he may presume that nothing will offend the other.

5 If any one come to speak with thee whilst thou sittest; stand up, especially if the person do merit it, be it that he be greater than thy self:

self: or for that hee is not thy familiar, or though for the rest he were thy equal. or thy inferiour: and if there be any thing for one to sit on, be it a chair, be it a stool, give to each one his due.

6 When thou shalt meet any one of greater rank than thy self, thou oughtest to stay thy self, yea, and even retire a little; especially if the meeting be at a door, or other straight passage, giving way that he may pass.

7 Walking in company of the like thou shalt give them the more worthy hand (according to the custome of the Country) in which speaking in general, it seemeth to be the most common use, that the more noble place is on the right hand, the right. I say, in such sort, that hee who doth honour to any other, placing himself on his left hand giveth him the right. But if three walk together, the chiefeſt place in rank is for the most part, that of the middest; then that which is on the right hand, and the last that of the left. Yet in *France*, for so much as the place neer the wall is ordinarily more high, more sure, for easie walking, and cleaner, commonly one giveth it to the more worthy, namely, where there are but two.

8 Being with thy equals, be not the first to take the best place: but if one present it unto thee, be not wilful in refusing it: thou maieſt well expreſs ſome act of civil courtesie, shewing
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ing that thou acceptest it rather to obey them, or for that thou wouldest not enter into importunate striving; than for any merit of thine; at least let it appear, that thou rendrest thanks.

9 If any one far surpassing others, either in age or desert, would give place to a meaner than himself in his own lodging, or elsewhere; even as he ought not to accept of it, so he on the other part should not use much earnestness, nor offer it unto him more than once or twice; to the end he be not suspected of incivilitie.

10 But to him who is ones peer, or almost the same, one ought to give the chiefeest place in ones own lodging, and he ought gently to refuse it, then at the second offer to accept it, with thanksgiving and recognizance.

11 In walking to and fro an house, thou oughtest to observe the same, but it is enough that one puts ones self at the left hand at the first, and afterwards continue where ones is. Which may likewise be observed, being with ones superiours; yet use the most common custome of the Countrey.

12 They who are in dignity, or in office have precedence in all places: but whilst they are young, they ought, to respect them who are their equals in birth, or other qualities, although they have not any publique charge, if they be much more aged, principally if they
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they have the degree of Doctorship : nay, when they give to them the chiefest place, they ought notwithstanding at the first to refuse it. afterwards to take it civilly with thanksgiving.

13 It is good manners to prefer them to whom one speaketh, before ones self, especially they be far above us, with whom in no sort ought one to contend.

14 Meeting by the way the Chief Magistrates of the Citie, or other persons of like qualitie, it is the dutie of each one to do them the reverence which appertaineth to them, staying ones self until they be passed by.

15 For that which concerneth Ceremonies, or Complements, wee ought to have respect of time, place, age, and condition of persons: and with them who are much employed, we must be brief, nay rather wee should make them understand by signe, that which we would say unto them.

16 Even as Artificers, and other persons of low conditions, ought not to trouble themselves to use many ceremonies to them who are great, and Lords ; but respect them, and humbly honour them ; so likewise on the other part they ought to treat with them in all sort of affabilitie and courtesie, keeping themselves from each action, or sin of arrogancie.

17 Speaking to men of qualitie, lean not, and look them not wishly in the face, approach not too neer them, and at the least keep thy

self a pace from them, or there-about.

18 Visiting any sick body do not play suddenly the Doctor of Physicks part, if thou therein understand nothing.

19 Writing Letters, or speaking to any person of honour and qualitie, thou shalt give to each one the title which belongeth to him, answerable to his degree, & the custome of the Countrey: and it will not be to ill purpose to read over again that which thou hast written, to the end thou mayst correct the faults, if any therein be found.

20 Strive not with thy Superiours in argument or discourse; but always submit thy opinion to their riper judgments, with modesty; since the possibility of erring, doth rather accompany green than gray hairs. +

21 † Do not undertake to teach thy equal, in the Art himself professeth, for that will savour of Arrogancie, and serve for little other than to brand thy judgment with Rashness.

22 † Let thy Ceremonies in courtesie be proper to the dignity and place of him with whom thou conversest: for it is absurd to honour a Clown with words courtly and of magnificence.

23 † Doe not thou expresse joy before one sick, or in pain: for that contrary passion, will easily aggravate his misery. Do thou rather sympathize his infirmities: for that will afford a grateful easement, by a seeming participation. +

24 † Shew thy self humble, tractable, to thy Superiours, especially to Magistrates, and men in Authoritie; let thy demeanour towards thy equals be such as may argue thee free from arrogancie; And be thou assured that gentle affabilitie towards thy inferiours, will fix to thy name the Epithite of courteous.

CHAP. III.

Of the fashions of qualifying, or titling of Persons to whom one speaketh, to advise them to break a jest.

Touching the Titles and Attributes which commonly one giveth to great persons, it is needful to observe the use of times, and of the Countrey, & to take counsel of them who are versed and experienced in such things. Also one ought to take heed in speaking to such an one, that one change not his title, giving unto him sometimes one, sometimes another, if one be not mistaken at the first.

2 To persons of lesser rank, one saith, *You*, without thou-ing any bodie, be it not some little child, & that thou wert much more aged, and that the custome it self amongst the meer courteous and better bred, were to speak in such manner. Yet, Fathersto their Children, until a certain age, as in *France* until they be set at libertie; Masters, to their little Scholars,

and others of like command, seem according to the more common use, to have power to say, *Thou, Thee*, even plainly: for, what concerneth familiar friends, amongst them the custom doth comport in certain places that they (*Thou*) one another more freely, in other places ones more reserved.

3 When a man doth the uttermost he can, and ought, although it succeedeth not to thy wishes, take heed to blame him, for in it, hee rather deserveth praise.

4 Having whereof to advise or reprehend any one, take good heed whether it ought to be done in publique, or private; or indeed whether it be fit to remit it to another time: consider in what terms thou shouldest do it: especially when he should be counselled, seemeth not to give hope of remedie to his passed, or future faults: above all, in reproving any one shew no signe of choler, nor speak to him with too high an accent, but do it with all sweetnes.

5 Being admonished of any whosoever, and in what time, and place soever, shew to take it in good part, thanking him who hath done thee such an office; but afterwards being not culpable, it seem to thee necessarie to justify thy self, thou mayest do it in time, and place, and with decencie, rather to content him who adviseth thee, than to excuse thy self, especially if he be thy superiour.

6 Reproch not any mans imperfections, although

though they be natural. Take not pleasure to make any body blush, either by thy deed or word.

7 Neither mock nor scoff in any thing of importance, nor be reprochful, nor also break a jest, biting like a dog; but if thou deliverest any conceit which is readie, and not too much premeditated, & without offence to any body, thou mayst do well; witty conceits & passages of the tongue, ought not to be in base and misbecoming things, such as are those of Jesters; and when it so falleth out, that thou deliver some happy, lively, and jolly conceit, abstain thou, and let others laugh.

8 † Be sure thy conversation be in that point vertuous, wherein thou art desirous to retein another, lest thy actions render thy advice unprofitable; since the ratification of any advice, is the serious prosecution of that vertue, for example hath ever been more prevalent than precept.

9 † In writing or speaking to any, deprive them not of their acquired title, lest thou seem Censorious of their deserts.

10 † Thou oughtest not too suddenly to believe a flying Rumour of a friend, or any other, but let charitie guide thy judgment until more certainty, for by this means thou securest his Reputation, and freest thy self of rashness.

11 † Use no reprochful language against any man, nor curse, nor revile, for improp-

rations and imprecations will rather betray thy affections to censure, than in any manner hurt him against whom thou utterest them.

CHAP. IV.

Of Clothes and Arraying the Body.

BE not too solicitous in setting thy bands, thy hair, or thy beard; carrie not about thee any sweet smell, wear not thy hat too high on thy head, nor to close on thine eyes, not in the fashion of swaggerers and jesters.

2 Untruss not thy self, nor make thy self ready for the close stool in the presence of others; afterwards if thou be to touch any meat, first, wash thine hands, but if it may be, not in the sight of any whosoever.

3 It is a point of cleanliness, and of wholesomeness, to wash ones hands and face as soon as one is up, and to comb ones head in time and season, yet not too curiously.

4 Wear not thy clothes foul, unfowed, dusty, nor old; look that they be brushed commonly once a day; take heed where thou sittest or kneelest, and whom thou approchest, for fear that there be dust or some uncleannes; carrie not thy Cloke under thine arm like a Braggadoche; if thou layest by thy Cloke, or thy Gown, wrap it up, taking heed where thou puttest it.

5 For what concerneth Clothes, accomo-
C date

date thy self to the fashion of thy equals, civil and orderly men, according to the use of times, and places. Yet thy Clothes ought to be rather more plain and grave, regard had to others, than richer and better.

6 † Ever be modest in thy apparel, rather seeking to accommodate Nature, than curious by Art to procure admiration: Clothes may give thee ornament, but the judicious will never seek thy perfection on thy out-side, and I'm sure if decencie be thy onely aim, thou wilt be sure to shoulder off the censure of a phantastick.

7 † Admire not thy self in thy apparel, for that will so far demonstrate thy defects, as thou art willing to seek perfection in the skill of a Tailor.

CHAP. V.

Of walking, be it alone or in Company.

RUn not in the streets, also go not too slowly, nor with thy mouth open. Move not too and fro in walking, go not like a Ninny, nor hang thy hands downwards, shake not thine arms, kick not the earth with thy feet, throw not thy legs a-crofs here and there, and walking drail not thy feet after thee, truss not up thy breeches at every hand-while, go not upon the top of thy toes, nor in a dancing fashion, nor in a stooping, nor in a capering, or in a tripping manner with thy heels.

2 Play

2 Play not the Peacock, looking everywhere about thee, whether thou beest well decked & trim, if thy shoes fit wel, if thy stockings be fitly drawn up, and thy other clothes handsome, and well accommodated. Go not out of thy chamber with thy pen in thine ear, cap, or hat; carry not thy handkerchief in thy hand, nor in thy mouth, nor hang it at thy girdle, nor under thine arm, nor upon thy shoulders, nor under thy Gown; but put it in a place where others see it not, and from whence thou mayst take it out when thou needest. Beware although thou hadst scarcely made use thereof, to present it to others.

3 Eat not in the streets, principally in the Town, be'st thou alone, nor in company; nor in the house out of season, and in the presence of strangers.

4 Laugh not, nor speak not, thou being alone; for it is not the part of a man. Walking alone, sing not in such manner that thou be over-heard. Make not any signe of admiration, as if thou thoughtest of some great business; Also throw not in the streets stones nor sticks, or any other thing. Tread not purposefully on the peble stones, and remove them not out of their places, for it is the act of a fool. Go not with thy head too high, nor too low, nor hanging to the right, or left, and look not giddily here and there.

5 Above all things, if thou esteemest of thy

reputation, associate thyself with men of good quality ; but if it cannot be, because thou knowest none , or for some other reason , it were better as one saith , to be alone, than ill accompanied.

6 If thou goest with one of thy rank , take not the upper hand , and amuse not on points of precedence , and having not the place which belongeth to thee , let it not trouble thee, but go on roundly. If in dignity hee be more eminent than thou art , give him the right hand, or the most worthy place, and beware thou go not before him,

7 Walking up and down an house with one only , if he be greater than thy self , at first give him the right hand , and stop thou not then, when hee stayeth , be not the first to return, and turn not thy back to him , but thy self towards him. If he be a man of great quality, walk not at all by him cheek by jowl, but some-what behind him ; yet in such manner that he may easily speak to thee. If he be thy equal, carrie thy self so that thou turn proportionably with him, and make him not always the first: Likewise stop not too often at mid-way, if there be not great necessitie , for that favoureth of superioritie , and is accounted troublesome. Hee in the middest walking with equals , or as it were equals, ought to turn himself, now to the right , then to the lett hand , and it so be that they be not equals,

equals. let him turn for the most part towards him who deserveth best. Finally they who are on the side, ought always to turn themselves towards him who is the mid'st, neither before him nor behind him.

8 † In thy walkings alone, express no passion in thy gesture, lest by that means thou shouldest turn thy brest into Christal, and let others read thy mind at a distance.

9 † Let thy conversation be without malice or envie for that is a signe of a tractable and commendable nature; And in all causes of passion, admit reason for thy governess, so shall thy reputation be either altogether inviolable, or at the least not stained with common Tinctures.

10 † Never express any thing un-beseeming, nor act against the Rules Moral before thy inferiours, for in these things thine own guilt will multiply crimes by example, and as it were, confirm ill by authoritie.

11 † Be not immodest in urging thy friend to discover his secrets: lest an accidental discovery of them work a breach in your amity.

CHAP. VI.

Of Discourse.

Utter not frivolous things amongst grave and learned men, nor any very difficult question or subject amongst the ignorant, nor

things which are hard to be believed. Farce not thy language with Sentences, especially amongst thine equals, and much less amongst thy betters: Speak not of mischances, & doleful things inopportunately, and to the company: In time of mirth, or at the Table, speak not of melancholick things, of wounds, of sculs of death; and if others speak in that kind, change the discourse if thou canst dexterously. Tell not thy dreams, if it be not to thy intimatest friends, when they might seem to be of great and notable presage, to which notwithstanding thou shalt not give credit.

2 A man wel bred ought not to vaunt himself of his brave atchiements, or rare qualities of wit, of vertue, or of the like; much less of his nobleness, honour, riches, or his kindred, if he be not more then constrained; also he ought not to depress himself too much without occasion.

3 It is to no purpose to break a jest there, where one taketh no pleasure in mirth; laugh not aloud, and to the disfiguring of thy countenance, or without subject, onely by custome; deride not the mis-fortune of any one, although there seem to be some cause why.

4 Speak not an injurious word, be it in jest or in earnest. Nip not any by word; likewise one ought not to scoff any body, especially if they be greater than thy self, although they give occasion.

5 Be not froward but friendly, and courteous, and the first to salute others; hear and answer; and be not pensive when it is a time to converse and discourse.

6 By no means detract from any other, nor speak of things which belong unto him; also be not too excessive in praising.

7 Go not thither where thou knowest not whether thou shalt be welcome. Give not thy advice, except one ask it of thee, be it not that thou art the best there, principally out of season, and where there is no hope of profiting; and being intreated to deliver what thou thinkest, be brief, and come quickly to the point.

8 If two contend amongst themselves, take not the part of either, if thou be'st not compelled: and take heed that thou be not obstinate in thine opinion; in things indifferent, be thou on the part of most of the company, who deliver thereon their opinions.

9 Reprehend not the imperfections of others, for it is the part of Fathers, Masters, and Superiours; thou mayest well shew notwithstanding, that they distast thee: likewise may'st thou now and then safely give some good counsel in time and place.

10 Stay not to gaze on the marks or blemishes appearing on others, although they be natural, principally if they be in the face; and ask not from whence they come; and that
which

which thou well mayst speak in secret to thy friend, deliver not in the presence of others.

11 Speak not in an unknown language, or in what thou knowest not well, be it not in case of necessity to be better understood, but use thine own natural tongue, as men of quality of the Town speak it, not like the mean sort; especially take thou heed to utter words which savour of immodesty although in secret, or to move mirth. Use not homely and clownish words; when things sublime and serious are treated of.

12 Speak not before thou thinkest what thou wouldest deliver, and in the vulgar language; and make not a shew of nimble conceits & clinches; Pronounce not imperfectly, nor hastily bring forth thy words; like wise utter not so slowly that thou trouble the hearers

13 When another speaketh, take heed that through thee he be not neglected by his auditors; and be attentive, turning not thine eyes here and there, nor busie thy self in ought else. If any drawl forth his words help him not therein, nor prompt him, be it not that he intreat thee so to do or that it were in private, or that thou hadst great familiarity with him, likewise interrupt him not, nor answer him, until he have brought his speech to a period.

14 Being in the mid't of a discourse, ask not of what one treateth; since that it is a draught of authority; but thou mayst well intreat gently that he proceed, if thou perceivest

that for thee he hold his peace. On the contrary, if any one come on a sudden whil'st thou talk'st, especially if he be a person of quality, it is seemly to make a litle Epilogue, and brief collection of what thou deliverest, and then afterwards go on with thy discourse.

15 Thou oughtest not to make a face or use any other action of undecency with thy mouth, eyes, or with thine hands, to express what thou wouldst deliver, neither ought'st thou to hold thy hand behind thy back, either clasped or across; for that savoureth of ones preheminance, but place thine hands before thee one over the other, somewhat under the brest, or under thy girdle: when thou talkest be circumspect how thou carriest thy body, shake not thine head; nor move thine hands much, and hold thy feet still.

16 Whil'st thou speakest, put not on thy hat, nor ought else before thy mouth. Chew not paper nor other thing, shake not thy head; deal not blows with thy elbows; stand not titter-tatter on one foot; put not one leg overthwart the other.

17 Point not with thy finger at him of whom thou speakest; approach not too nigh his person, much less his face to whom thou talkest.

18 If thou beest in company, speak not in secret with whomsoever, but refer it to another time, if so be, that thou hast no authoritie over them.

19 To

19 To treat with men in an unfit time, is to do nothing, or rather to anger them with whom thou wouldest speak.

20 Take thou heed that thou make no comparisons, and if any body happen to be praised for some brave act, or vertue, praise not another for the same vertue in his presence, for every comparison is odious.

21 Be not apt to relate news, if thou knowest not that for the most part they be true. Discourfing of things which thou haft heard, say not, *Who told them unto thee*, if thou thinkest not that he will take it well. What hath been told thee in fecret, relate it not to another.

22 Be not tedious in thy fpeech, reading, difcourfe; principally when the thing is of fmall importance, or when thou perceivest that the company doth not well like of it.

23 Be not curions to know the affairs of others, and approach not to that fide where one fpeaketh in fecret.

24 Undertake not that which thou canst not perform, but keep thy promise.

25 When thou do'st a message, deliverest a relation or manifestation of a bufinels, endeavour to do it without paffion, and with difcretion: although it be thou treateft with perfons of mean rank or qualitie.

26 When thofe that are thy Tutors talk to any body or other, be thou aware to fpeak, to laugh, or to hearken to them.

27 Take

17 Take heed to mumble or make a noise within thy teeth.

18 Assure not that which thou knowest not to be true.

29 Being with persons of more quality than thou art thy self, principally if they have power over thee, speak not until thou art asked, and then stand upright, put off thine hat, and answer in few words, if so be they give thee not leave to sit or to put on thine hat.

30 In disputes which occur especially in conversation, be not so desirous to winne, that thou leave no libertie to each one to deliver his opinion; & be it that thou art in the wrong thou ought'st to give way to the judgment of the major part, or at the least to the most cholerick and peevish, and far rather to them under whom thou art, or who are judges of the dispute.

31 Although thou be'st bitten, or injured by words, answer not; and endeavour not to defend thy self; but make shew to take them in jest, and that thou carest not for them; although others do move thee to defend thy self: for as the Proverb saith, *Each question doth not deserve an answer.*

32 Contradict not at every hand-while, that which others say, contending and saying, *It is not so, it is as I say*: but reply thy self therein to the opinion of others: principally when the things are of small consequence.

33 Being

33 Being in company also even with them of thy condition, play not the Mountebank & pratter but speak with measure & in due time, having wherewithall to talk to the purpose of that which is handled, and with certainty of truth: For to speak or rehearse a thing, not knowing it, and afterwards to excuse one self, in saying, *I do not remember it well, I, I know well, that I have read it*; that becommeth not.

34 If any one had begun to rehearse an History, say not, *I know it well*, and if he relate it not aright, and fully, shake not thine head, twinkle not thine eyes, and snigger not thereat; much less mayst thou say, *It is not so, you deceive your self*.

35 Speak not very loud, as would the Crier of Proclamations: nor speak so low, that one cannot understand thee.

36 Let thy carriage be bebecoming a man moderately grave, settled and attentive to that which is spoken: to the end thou hast not occasion to say at every discourse; *What say you? How hapned that? I understand you not*, and the like,

37 In discourses, walking, hold not back thy companion as it were by a bridle, staying him at every three words. Approach not so nigh unto him, that thou jostle him. Keep not thy self further from him than a span, or thereabout.

38 Be not a year in the beginning of a discourse,

course, and in certain long excuses, or ceremonies, saying, *Sir, excuse me, if I know not to deliver my self well, &c. yet to obey you, &c.* and other like troublesome and sottish drawlings, and nice curiosities; but enter readily into the matter as much as may be, with moderate boldness, then proceed without being troubled, even to the end. Be not tedious, make not many digressions, nor repeat oftentimes the same manner of speech.

39 He who hath an unready speech, let him not always take upon him the Discourse, but let him endeavour to correct the default of his tongue by silence, and good attention.

40 Speak not evil of one absent, for it is unjust to detract from the worth of any, or besmear a good name by condemning, where the party is not present to clear himself, or undergo a rational Conviction.

41 † It is a thing very improper, if not altogether ridiculous, to treat of matters above the capacity of thy Auditors, for by so doing though thou should'st purchase admiration from their ignorance; yet it will procure derision from the wise since by that means thy discourse will become common air, and they who hear thee, will be altogether unsatisfied in thy Conclusions.

CHAP. VII.

Of Carriage at the Table.

BEing set at the Table, scratch not thy self. And take thou heed as much as thou canst, to spit, cough, and to blow thy nose; but if it be needful, do it dexterously without much noise, turning thy face sideling.

2 Take not thy repast like a Glutton.

3 Break not bread with the hands, but cut it with a Knife, if it be not very little, and very new, and that all the others did the same, or the major part.

4 Cast not thy self upon the Table with thine arms stretched even to thy elbows. And lean not thy shoulders, or thine arms, on thy chair undecently.

5 Eat not with cheeks full, and with full mouth.

6 Sop not in Wine, if thou be'st not the Master of the house, or hast some indisposition or other.

7 Make not shew to take great delight in thy Meat or in thy Wine; but if he who feasteth thee, ask how thou likest it, thou mayst answer him with modesty & prudence; much less should'st thou find fault with the meat, or procure others or more.

8 Taking Salt, beware that thy Knife be
not

not greasie, when it ought to be wiped or the fork; one may do it neatly with a little piece of bread, or as in certain places with a Napkin, but never with a whole loaf.

9 Entertaining any one, it is decent to serve him at the table, and present him with meats, yea, even those which are nigh him; but if one be invited by another, it is better to attend until that the Master or other do carve him meat, than that he take it himself, were it not that the Master intreat him to take it freely, or that one were in house of a familiar friend. Also one ought scarce offer ones self, as undesired to serve others out of ones house, where one might have little power, be not that the number of the guests were great, and that the Master of the house could not have an eye to all the company, then one may carve to them who are neer ones self.

10 Blow not upon thy meat, but if it be hot stay until it be cold; broath may be cooled, turning it gently with a spoon, but it is not comely to sup ones broath at Table, it ought to be eaten with a spoon.

11 Smell not to thy meat, and if thou holdest thy nose to it, set it not afterwards before another.

12 Besmear not any bread round about with thy fingers, but when thou wilt cut some bread, wipe them first if they be greasie; Therefore take heed as nigh as thou canst, of fouling thy hands

hands or of greazing thy fingers, and having a spoon or fork, make use of it, it becommeth thee, according to the custome of the best bred.

12 If thou soakest thy bread or meat in the sauce, soak it not again, after that thou hast bitten it, dip therein at each time a reasonable morsel, which may be eaten at one mouthful.

14 One ought not to cast under the Table, or on the ground, bones, parings, wine or such like things; notwithstanding if one be constrained to spit something which was hard to chew, or which causeth irksomness, then may one throw it dext'rously forth upon the ground, taking it decently with two fingers or with the left hand half shut, so that it be not a liquid thing, in such case one may more freely spit it on the ground, turning ones self if it be possible, somewhat aside, as hath been said here above.

15 Likewise it appeareth not a seemly thing, to spit forth the stones of Plums, Cherries, or such like on a dish, but one ought first to gather them neatly, as it hath been said, in the left hand, bearing it to ones mouth, and then lay them upon the brim of a trencher.

16 Put not thy meat in thy mouth, holding thy knife in thy hands, as do the Countrey Clowns.

17 Cast not thine eyes upon the Trenchers of others, and fix them not wishly upon the meat on the Table, & lift them not up whilst thou

thou drinkest, or whilst thou puttest the meat in thy mouth.

18 Cut not too much bread at once, and make not too great shives, but of a small or middle size. Cut thy bread even, without framing a Tub thereof, take unto thee only the crumb thereof, also flaw it not, solely taking the crust thereof; cut not morsells of bread upon thy trencher.

19 If thou hast bad teeth, in such manner that thou canst not eat a crust of bread, or bread burned, or too hard, it seemeth better to pare the piece thou cuttest, then the whole loaf.

20 It is mis-beseeming to stoop much to ones dish, or meat; it sufficeth to bow a little then when one carrieth the morsell which is sauced to ones mouth, to the end that one foul not ones self, and afterwards to sit up right again.

21 One ought sometimes to look off the meat, yet without gazing to and fro, or wishly looking upon the guests, or them who wait, or on the meat which is before others.

22 In like manner it is undecent to soil the Table cloath; and that which is worse, to clean ones face or wipe away ones sweat with the napkin, or with the same clean ones nose, ones trencher, or the dish.

23 Present not to others that whereof thou hast first tasted, be it wine or other thing.

24 Wipe not thy hands on thy bread when they are foul, nor on the Table-cloth, but on the end of thy Napkin, and take heed thou dost not soil it all over, and so thou be'st counted a sloven after dinner.

25 When thou eatest or drinkest, make not much noise with thy teeth, neither in supping, nor in grinding too hard, nor in any other manner.

26 Suck no bones at least in such wise that one may hear it, take them not with two hands, but with one solely & properly. Gnaw them not, nor tear the flesh with thy teeth, as dogs do: but make use of thy knife, holding them with one hand, or rather with two fingers, as nigh as thou canst. Knock no bones upon thy bread, or trencher, to get out the marrow of them, but get out the marrow with a knife; to speak better, it is the counsel of the most wise, that it is not fit to handle bones, and much less to mouth them.

27 Make not use of a Knife to break bones, Plum-stones, or other hard thing: also break them not with thy teeth, or other thing, but let them alone.

28 Take not from the common dish, that which is before thy companion, but only that which is on thy side, and also no more than others; and if they be fruits or such like, handle them not to take the best; yet if any one eat of thy dish, take no heed what he doth.

29 Put not a bit in thy mouth, until the former be swallow'd: let them be such that puff not up thy cheeks notably. Serve not thy self with both thy hands, to carry a morsell to thy mouth, but make use of the customary way, that is the left.

30 Fill not thy glasse in such a manner that the wine run over, and fall upon the Table-cloth.

31 Drink not with meat in thy mouth; Call not for drink then, speak not then; Fill not thy glasse to drink, and drink not while thy next companion drinketh, or he who sitteth at the upper end of the table.

32 When thou drinkest gaze not here and there

33 Drink not too leasurely, nor too hastily, nor as chawing the Wine, nor too often. Before and after that thou hast drunk wipe thy lips and breath not with too great a noise then, nor ever, for it is an uncivil thing.

34 Clense not thy teeth with the table-cloath or Napkin, or with thy finger, fork or knife; much worse would it be to do so with thy nailes but use thy pick-tooth: It seemeth likewise uncomely to clean them at the table, were it so that the others do not the same, and that it were the custome of the best bred.

35 Rince not thy mouth with wine, to spit it out before others, but when thou shalt be risen from the table, usually wash thy hands with

the others. For the mouth it seemeth unfit to wash it in mens presenc^e; and therefore when water is given at the table, one ought to wash onely ones hands.

36 It is a thing little praise worthy, and now a dayes almost out of use, to call upon the company to eat; principally too often, and with importunity, for it seemeth, that one be-reaveth them of their liberty; much lesse shouldest thou drink to others every time thou drinkest, but if one drink to thee thou mayest refuse it civilly, rendering him thanks for his courtesie & acknowledging that thou yieldest; or rather taste a little of the Wine, especially with men who are accustomed to it, and take a denyal in ill part.

37 When others have leit eating despatch also, and hold not thine armes upon the table but rest thy hand onely on the edge thereof.

38 It is peculiar to the chiefe of the company, to be the first to unfold his Napkin, and fall to the meat; and therefore it is the duty of others to attend patiently, without setting hand on any thing before him.

39 On the contrary part, he ought to be solicitous to begin in time to provide all, and entertain the guests and finish all with such dexterity that he may give time to the slowest to eat at their leasure, entertaining himself, if it be needfull in slightful tasting meats, or when it is lawfull to Discourse at the board,

intermingling some little Relation ; until the company might make an end.

49 Be not angry at the Table whatsoever hapneth , or ifso be thou be vexed, make no shew thereof, especially there being strangers at the Table ; a chereful countenance makes one dish a Feast.

41 Set not thy selfe at the upper end, but if it be thy due , or that the master of the house would have it so , contend not much for thy going thither , that thou trouble not all the Company.

42 If one read or talk at the table, be thou attentive, and if it be expedient that thou speak, talk not with meat in thy mouth.

43 † Let thy Speeches be seriously reverent when thou speakest of God or his Attributes; for to jest or utter thy self lightly in matters divine, is an unhappy impiety , provoking heaven to justice, and urging all men to suspect thy belief.

44 † In all things which are to be learned , whether it be in the contemplation of nature, or in the directions of humane actions, let no precept be neglected; for what at the first view may seem uselesse, upon the second thoughts thou mayest finde worth observing.

45 Since Wisdome is the perfection of understanding , let Prudence to practise be the end of all thy Science ; for thy knowledge of Precepts, teaching thee what is good, is not of

sufficiency to entitle thee vertuous, no more than thy body in thy souls absence can expresse thee a man: therefore neglect not to adorn thy intellect with knowledge directive, nor be thou wanting in such actions as may truly crown thee happy.

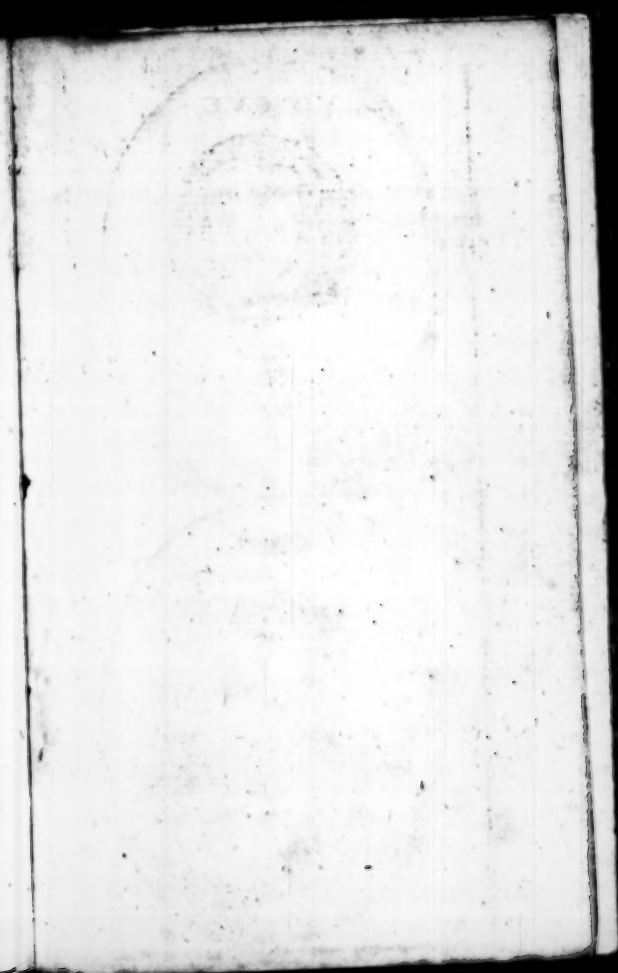
4th † Content not thy selfe with the bare knowledge of these precepts: but when thou hast imprinted them in thy mind, expresse them in thy conversation, for Vertue consists in action, not in contemplation.

Lans Deo trino uni.



F I N I S.





VERTVE



VICE



T. C. S. 167

New Additions
UNTO
YOUTHS BEHAVIOUR.

1650. Of some Letters.

As also,

A Discourse upon some Innovations of
Habits and Dressings, against
powdring of Hair, Naked-
Breasts, Black Spots,
and other unseemly
Customes



London, Printed for *W. Lee*, and are to be
sold at the signe of the *Turkes-head* in *Fleet-
street* near *Ram Alley* 1661.

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New Additions. 1656.

*A Letter from a Gentleman to a Scholar, unto
whose tuition he commits his Sonne.*

Worthy Sir,

MY long observations, and the fame from
many others of your vertuous deport-
ment in the world, and especially of that
sound integrity, found in you, in that pro-
fession which you spend your time, hath easi-
ly overcome my reason, and confirmed my
judgement, that you are the fittest of all o-
ther to whom I, as an indulgent Father, com-
mit the tuition of this my little Sonne, of
whose instructions in the wayes of vertue,
now in his tender years, I am, as nature binds
me, no lesse provident of, then of his vyands,
since I do certainly know, that without the
one the other will but foster a lump of rude-
nesse, producing nothing but the sad effects of
our originall depravation. Education there-
fore the Nurse of Youth, and life and honour
of after-years. I do hereby on his behalte ear-
nestly sollicite, from you, who I have oft ob-
served,

served to give life to your precepts by your own good example; to particularize in any thing which tends to the Education of Youth, an enemy to your daily and prosperous performances; yet that love I bear to my Sonne: and my earnest care for the bettering of his better part, will plead my excuse, if I shall onely tell you, that to have his first age watered with the wholesome and sound doctrine of fearing God, and reverencing his Superiours, will felicitate his life here, and very much comfort him in the expectation of that hereafter; To which end, I would have his tender soul daily pressed with the solid and constant principles of Christianity, which being well ingrafted, will serve as a Shield against all destructive temptations, and by Gods assistance make him a Conquerour over all those sollicitous affections which proceed from nature depraved. In the Morall Vertues, I do desire he may be instructed, in that his thoughts may be vertuously inclined to act what's congruous to right Reason in every relation which it shall please God to fix him in: All which, the towardlinesse of his nature, I hope will facilitate, especially meeting with that aptnesse of Doctrine, which your industry doth daily infuse; to which I seriously desire a blessing from God, and so rest,

Your very Loving Friend,

A. B.

His

*His Answer.**Sir,*

I Received yours, together with your little Son, and do very much blesse God that I find so pregnant and ample care for his good education, heartily wishing it may be a president to many others who seem so far from desiring it, that they think neither God nor Nature doth tie them to further regard of their Children, then to afford them food and Raiment; but how far that care falls short of what is required from Parents. I appeal to the sad effects thereof, prophanenesse towards God and his Religion, and the daily breach of all Lawes of civil society, to abstruse all which as far as in me lies, I have alwayes thought it my duty, and such a charge, that if I should fail in the performance, I cannot with any religious or reasonable thought expect other then an heavy plague from that divine hand which in Justice cannot suffer so great an offence to lie unfinished. Let others of my profession think as legally of their charge as they please, imagining that their gain ought chiefly to be considered, & their own ease preferred before that efficacious sedulity and vigilancy which is required; yet their lazie example shall (I trust in God) never sway me otherwise, than with all care possible to avoid it. And truly I conceive my conscience will remaine the clearer and much labour in Repentance for so
great

great and fearful omission will be saved, the content which my soul doth receive from the contemplation of my performances in the duty of my profession, is, if nothing else should be offered, sufficient satisfaction. Your desire Sir, of your sons early teaching to fear God, I shall with all possible diligence promote, and with my utmost endeavours season his youth with the Precepts of Vertues Moral, to the end his life may be happily comfortable to himself, and opportunely prove good example for others to move by: wherein Sir, you shall not faile to find me faithful, who am,

Your Servant in what I may,
A. B.

*A Letter from a young Scholar to his Sister,
intimating his good succeſſe in election
of a Maſter.*

Dear Sister,

MY Fathers care in placing me with such a Maſter, doth much rejoyce me, especially in that he is a very godly man, and doth daily instruct us how to fear God, I pray you tell my Father and Mother that I am very well used, both for my Learning and Diet, and return them many thanks for their great charge, which I know I do stand them in for my Learning, and being abroad, My
Maſter

Master is very careful of us all, that we use not ill company, of some untaught boys here in the Town, and that we come not in danger by waters. I received your last Token, for which I many times thank you, and will ere long requite it, in the meantime I rest.

Your very loving Brother
S. H.

Her Answer.

Loving Brother,

I Received your Letter, and did acquaint my Father and Mother with what was contained in it, and they seemed much to rejoyce at their good hap, in placing you with such a careful Master. I hope you do not lose time, but imploy it both to my Fathers, comfort, and your own good. Learning will be no burthen and if all things else fail you, it may serve in stead of them, and maintain you like a man; Therefore I hope you will minde your Master to follow his directions. My Father doth very much desire that you may profit and proceed in Learning, for he doth intend you shall go to the University, my Uncle doth much admire he hath not heard from you, and therefore a Letter to him would be very welcome. My Cozens remember them to you, and desire to hear from you: So I rest,

Your loving Sister,
H. H.

The



The Copy of a Letter to a Friend, touching his powdered head of hair.

Sweet Cozen,

SINCE thy late coming from the University to an Innes of Court, I have observ'd thou hast very sodenly leapt out of the modest garb of the Colledge, into the far side of the Mode of the Ladies servants of the *new Exchange*. Truly for a handsome, neat, fashonable suit of cloaths, agreeable to thy rank, I shall rather commend then blame thee. Something there is allowable that way, especially for a young man *vivere more loci*, so as an eye be had to that deceitfull piece, called the Heart, that it flie not out too far in point of affection. But one thing I did observe when I first met thee, at my last being in *London*; that I must needs tell thee a piece of my minde in, as a Friend, in a few sudden lines: That witty noddle of thine, was put into such a pure modified Trism, the Dislocations of every hair so exactly set, the whole Bush so curiously candied; and thy Naturall Jet, to exalted into a perfect Argent, that I had much a doe to own thine honest Face. Sweet Cozen, thou art even become a very bonny

my fellow me thinks; but if I had met thee on the sudden in this dresse, at my Rurall habitation, I should have been jealous thou hadst been tampering with my Wives Maid in the Bakehouse, and the peevish Girl had bestowed a badg of her office upon thee. Ile give thee no advice as a Divine now, for fear thou art grown Sermon proof with satiety in *London*. But seriously though I have little skil in Physick, yet let me tell thee what my plain Countrey. fancie apprehends: 'Tis a great benefit of Nature to have the liberty of free transpiration, whereby through the curious emunctories of the pores, she doth constantly emit and disburthen her self of superfluous Evaporations, which otherwise I am ready to think, those sewers being blockt and choakt up with that sweet artificial dust, conglomerated into dirt by the furious acting of thy fiery Brain, may in time dissolve into distillations, and (if not obfuscate thine invention when thou hast a disposition to court thy Mistress with some rare piece of poesie) find a passage to thy Lungs and Cacexicate thy pretty Corpusculum, if not in time make way for a Consumption, which I am very tender of concerning thee. And besides by the oppilation of those invisible perforations through which Nature is wont to wyer draw spare humors into a fide spin exetescency for a supplemental handson.

Ornament I doubt the old stock too by vicinity will after a while grow putrid, and fall away and then thou wilt either look like one of my pill'd Ewes, or else must put on a beastly thing, what call you it? a Periwigge, and make thy friends put a worse interpretation upon the matter than there may be cause. Indeed one advantage I thinke thou maist happily have by this Artifice, if thy purse serve thee not to be in constant fee with a Hackney Coachman, and thou be fain to foot it out this Summer season, though thou shouldst maintain the stately Courtlike straddle for fear of putting thy Boot-hose tops out of the set posture, (for I hope thou wilt never have any forragin reason for it) yet thou wilt now and then put thy selfe into a Sweat, and then be forced to apply thy self to the learned Doctor in the chequer'd Apron, for a Recruit of a little new dregging, and so I am confident thy head will in a short time grow so well stockt in six-footed cattle, that thou needst not be to seek at any time for a medicine for the Jaundies.

Sweet Cozen, I abominate sordid slovenliness, but, as a plain meaning friend, I should think it cleanly enough, and more wholsom and better exercise, to make use of a good honest course Linnen Rubber, every morning for thy Head. But I leave thee to better judgement, I must abroad into the Fields
amongst

amongst my Plough-folks and workmen;
and I am afraid thou wilt think, I might
have been better busied there, all this while :
and truly so do I think too, but my Pen was
got into a wood, ere I was aware, and could
not find the way out ; excuse it for once ; it
may be, if you think well on't, thou hast
spent a few minutes as idly, as either I in
writing, or thou in reading this scribble.

Sweet Cozen I am

From my House
at H. Apr. 29.
1650.

Thine affectionate Co-
zen to serve thee.



*A Discourse upon some Innovations of Habits
and Dressings.*

i. **T**Is ill disclaiming against publick e-
vils, Popular Discourses, besides that
usually they bear more of brute than
fruit, and (as *Seneca* once said) serve rather
for ostentation of wit, than improvement of
life : It may be likewise observed, that ob-
stinate Maladies never make for the honour
of the Physician, and he that gives good
counsel in vain, besides the loss of his labour,

in some sense loseth of his credit, and receiveth a scorn. With how little success Divines and Moralists (the proper Physicians of sick souls) have hitherto attended the cure of diseased minds, appeareth by the daily growth of vice, and the numerous accession of new Enormities.

2 Out of which great heap (amidst all these disadvantages) we have thought fit to gather up one handfull; for an instance. Who seeth not how much sober advice, and grave remonstrance hath been fruitlessly spent upon the cure of that English itch of running after fashions? a vanity so peculiar to us, that we are become the scorn of the several Nations whence we borrow them. An outlandish Painter thought he had quit himself upon us with a handsom piece of drolery, when having abstracted the habit of diverse Nations into one Table, and represented a man of each Countrey in his Native Apparel, he painted an English man with a pair of Shears in his hand, as being yet to seek of a fashion. I leave it to men of more learning, and leasure, to sound out the original cause of this giddy humour, whether it be from the changeable complection of the climate, or the peculiar influence of some phantastical Planet: And truly since that *Jovian*, and some others have been bold

to go up into Heaven, and there arrest the Stars with the guilt of new Heresies, and every ordinary Astronomer accuseth them with the daily quarrels of Christendom, one might think it as lawfull to charge them with this influence also, since all of them are but humour and phansie, though (to say truth) one may be much more dangerous than another. Or be it that this Island having been called another World, and a Type, or as it were, the Contents to that great Chapter of the Universe; the ambitious Islander pretends a right, and a claim to all customs in the world elsewhere. But not to waste time in calculating the Nativity of new Fashions, we may resolve it, that the mind of man, even as his body, is liable to the constant invasion of new diseases. Our modern Physicians (without question) have discovered such maladies, as neither *Galen* or *Hippocrates* ever knew of: and the humour of this age hath broken out with such symptoms of phantasticality, as elder times would have blushed at, but in the vicissitude of Vanity, you shall observe this method, that though each take its own turn in its own time, yet never any bad custom went out, but to give way to a worse. Pride cannot be proud enough, till it be grown prodigious. With what a studious care our young Monsieur *Ala mode*

hath stretched and tired every Mæchanism to become a tripartite Monster ; look upon his powdred head, you will think him a Meal-man, by his Codpiece a Satyr, or some wild type of his Ancestor *Adam*, lately thrust out of Paradise, and by his feet a Gyant, whom no shooe can fit, but such as is made upon the Last of *Hercules* ; Certainly in this design he hath out-thriven his own hopes, and is become the subject of a double wonder, and is equally though differently ballanced, both in the admiration of fools, and scorn of wise men.

3 But we shall not land our discourse on this shore, but as coasting by with this short reflection, pass on in our Amazonian voyage, upon a discovery of some late exorbitances in the other Sex. It must not be denied, but that the indulgence of Nature hath left a greater liberty to women, than unto men in point of curiosity in Apparel. A privilege which men ought not to envie them, because what ever imbellishment a Woman bestows on her own beauty, is to be adjudged but her duty, and an effect of the subordinate complacencie which she oweth to the Male, whose servant she is, by creation. And yet Nature hath limited this privilege of women with strict Laws, and those not to be transgressed without an high offense

against it self; and to offend Nature is one of the highest offenses; for to offend her, is to offend her highest authour, that is God himself. Now the dictate of this natural Law is, that no woman use any habit or form of attire, but such as contributeth to her truest beauty, and the beauty of that beauty is their modesty; for since original sin subjected them to the necessity of Apparel, they must ever remember to wear it as an ornament of decencie, not of vanity: But if by this rule one should examine that upstart impudence of naked Breasts, with that other apish trick of patch'd faces, it would put men of sober thoughts to great amazement, when they shall find a new born Law of Custom to have defaced the reverend old Law of Nature; I would ask whether these baring of the breasts and shoulders, are the loop-holes for chastitie to look out at, or rather are they not the sally-ports of *Venus*? and the amorous darting places, from whence *Cupid* at advantage discharges his Artillery? Certainly one may believe that *Venus* in her lifetime (before she put on such robes of immortality as succeeding Poets have since cloathed her with) would scarce have admitted *Mars* in Publick to so open an interview. I know their excuse is at hand, 'tis the Fashion, and Fashion is a Custom, and Custom is a Law, or a Nature,

or both. But admit it a custom, and a Fashion, yet it is so far from civil, that the civil Heathens would from all Ages downward have abhorred it, even to jealousy: the Persian and Turkish women hardly daring to let the Sun peep upon their faces: and to those our Ladies, whom Custom hath inured to such a posture and degree of nakedness, to think it no apparition of dishonour, to say the least, if it be not an affront to virtue, I dare say, 'tis a strange dissembling of it; and at the least it is an innovation, and a meer piece of refined Barbarism, as if it were done in a design to facilitate an accommodation with those American Ladies in the Court of King *Atakalipa* or *Pocahontas*, and having once landed there, it may hazard them upon a shrowd prospect of heresie, and by degrees, and insensible insinuations hint them upon the dangerous approaches of brutish Admittism: so natural it is for Error to beget Error, and transmit it self from bad to worse, and of Phantastical, to become dogmatical: as we see Evils ripen with time, in time scabs grow botches, and Snakes become Serpents.

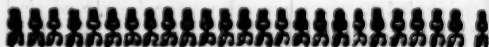
4 Now for that other new trick of pouncing the face with an atome imagery of patches: It hath so much of Monster and prodigie in it, that it is a hard matter to resolve it into its original principles, or describe it

in its first rise ; Whether it be, that in these warlike times, *Venus* in a frolick of kindness, or an amorous sympathy with those late Masculine sufferers, is pleased to put on her servant *Mars* his skars ; or rather did it arise from our neighbour Kingdom of *France* ? and if from thence (though *France* be fantastical enough) yet in this we may excuse that Nation, as having taken up the Fashion rather for necessity than novelty, inasmuch as those French pimples have need of a French Plaister. And we know that houses and apparel were first made for need, and after for ornament, and who can tax their witty Pride, which could so cunningly turn botches into Beauty, and make ugliness handsom. Others, perhaps, will drive it farther off, and father it upon the Indies, and so make it another piece of refined Barbarism. The copie whereof (taken from that Pagan usage of printing the volume of their bodies all over with Apes and Monkeys) our Ladies here have abstracter to a finer Character, and abridged it into the Title Page of the face : Herein being much be-friended by the ingenious Artizan, whose skiltull hand (far exceeding him that first contracted the Decalogue and *Pater noster* within compass of a penny) is able to vie wonder it self ; He will pass you a camel, through the eye of a Spanish Needle, without a Miracle,

racle, and rarifie a Coach and Horses into
 the dimension of two fleas; by this means
 the *Exchange*, (that arsenal of choice vani-
 ties) is furnished with a daily supply, and
 variety of beauty-spots; cut out in dimi-
 nutive Moons, and Suns, and Stars, Castles,
 Trees, Towns, Birds, Beasts, Fish, and all
 other living creatures, wherewith beauty is
 turned into a Landskip, and ambitious pride
 hath in a manner abstracted *Noahs* Ark, yea
 the Creation it self into a Ladies cheek, that
 the concurrence of so many rare perfections,
 one might say there wanted nothing, ex-
 cept it be that, which *Tacitus* said, was want-
 ing to the accomplishments of *Nero's* Mi-
 stress *Poppæa Sabina*: *Cui erant omnia præter*
bonam mentem. But from what Countreys,
 or for what causes soever women have assu-
 med this wild custome of spotting their faces,
 and baring their skins, though I dare not in
 the down right words of that learned King
James affirm, that whoever used it, either
 was or would be—— Yet in the language
 of another mighty Emperour, even *Julius*
Cæsar himself, I shall not fear to pronounce,
 that a chaste woman ought to avoid, not one-
 ly fault, but the suspicion too: and why
 should a *Lucrece* or a *Penelope* appear in the
 dress of a *Cleopatra* or a *Messalina*: and we
 know who hath bidden us abstain from ap-
 pearance of evil. But if no personal re-
 sentment

sentment of honour can persuade them to self-reforming; in the next place (with submission) I should think it worth the care of those in power to mortifie such an upstart humour by a Law. In all ages, and all places it hath been the wisdom of States to suppress Innovations, whereof the Turks and Persians are to this day exceedingly jealous; and therefore will endure no change of manners, or habits; and *Plato* of old was so strict that he would not admit so much as a new tune, or a Jig to be sung in his Commonwealth, lest it should stir up new humours in the people, to the disturbance of the Laws, and unsettling the Government: But absolutely forbids young people to change their fashions at pleasure, and no less commendable was the care of the old *Romans*, in appointing their *Censores morum*, whose Office it was to punish and restrain all excesses and exorbitancies in Fashions, Habits, and Behaviours. The disusage whereof perhaps, is no small encouragement to the Luxury and looseness of these times. And how well it were to revive such a Magistrate in good earnest, we may remember how good use the late Lord Chief Justice *Cook* made of it, though but in a jest: In a time when most of our English Gallantry of both Sexes, was so far infected with the Jaundice of yellow starch'd bands and cuffs, he found
out

out a quaint invention, to execute that odious Innovation at the Gallows, by commanding the common Hangman to do his Office in that Equipage. And for these later phantasticalities (sith the weakness of this Discourse cannot hope to master them) we shall so far cooperate with his Lordships note, as to bequeath them to the same fate : It being but just, that what began with Vanity, should end with Infamy.



F I N I S.



An Alphabetical Table of Words and Terms of all Sciences, Arts; & Learning, most frequently used in the several Titles and Names of Books, ac- cording to their several Subjects they treat of.

3

Adage, a proverb or com-
mon saying.

Alchemy, the art of dis-
tilling or drawing quin-
essence out of metals by
fire, separating the pure
from the impure, setting
at liberty such bodies as
are bound and imprison-
ed.

Alimony, a yearly allow-
ance from the husband to
the wife, being parted.

Anagram, an invention,
by altering the places of
the letters of ones name,
to make another word or
sentence.

Analysis, a Resolution or
untolding of an intricate
matter, or a resolving or
distribution of the whole
into parts.

Annotations, or Com-
mentary or Paraphrase,
is a plain Exposition on
such a Book.

Benefaction, a right to pre-
sent a Benefice.

Anatomy, the incision or
cutting up the body of
man or beast, as Chirur-
geons do, to discover the
substance, actions and use
of every part.

Anonymous, a book with-
out the authors name.

Anthologie, a treating of
flowers.

Apophthegm, a brief and
pithie speech or sentence
of renowned personages.

Architecture, the art of de-
vising, framing or draw-
ing plots in building.

Arithmetick, the art of
numbering.

Astrologie is a Science
which

The first Table.

which tells the Reasons of the stars and planets motions, and to fore-tell things to come.

Astronomy, a science that teacheth the knowledge of the course of the planets, stars, and other celestial motions.

Apologie, a defence or excuse of any thing.

Abridgments.

B

Baptism, a washing or dipping in water.

Brachygraphy, a short kind of writing, as a letter for a word.

C

Casist, one that writes or is well seen in Cases of Conscience.

Catalogue, a roll of names or Register, or List.

Character, a ^{sign}mark, sign, seal or print upon any thing : a branding iron.

Chirurgery.

Classical, most approved authors.

Chromancie, or Palmistry, a kind of divination practised by looking on the lines or marks of the fingers and hands ; an art still in use among Fortune-tellers, Egyptians and Juglers.

Chorographie, is the exact description of some Kingdom, Countrey or particular Province of the same.

Chronologie, a speaking of times, or the art of numbering the years from the beginning of the world.

Comedy, a play or Interlude: it is a kind of fable.

Compendium, or an abridgement, or an abbreviation, a shortening of a Book or work.

Concordances.

Cosmographie, a description of the world.

Chronogram, is a kind of sentence or verse in which the figurative letters do promiscuously make up the year of our Lord : which letters are usually for distinction printed in a different Character.

Commentaries, see Annotations.

Ditt;

The first Table.

D

Deity, Divinity or God-

Democracy, Rule which people have over themselves, without a superior.

Dictionary, in Greek is called a *Lexicon*, a book wherein hard words and names are mentioned & unfolded.

Dialogues, the discourses of two men or more in writing or words.

Dialling, of or pertaining to the making and ordering of Dials.

Distillation, a dropping down, or distilling in a Limbeck.

Divination, a presaging or foretelling of things to come.

Dogmatical, of or pertaining to a Sect or opinion.

Drollery, a facetious way of speaking or writing, full of knavish wit.

Duel, a fight between two.

Emblems, a moral sentence by way of device or picture:

Enthusiasm, an inspiration, a Ravishment of the spirit, divine motion, poetical fury.

Ephemerides, a Book wherein dayly acts are registred, a journal or diary. Commonly, it is taken for a Book of Astronomy (in use among such as erect figures to cast mens Nativities) by which is shewn how all the planets are placed every day and hour of the year.

Epigrams, Short poems upon several kinds of subjects.

Episcopal. of or belonging to a Bishop.

Epitaphs, an inscription or writing set upon a tomb, most commonly in praise or lamentation of the party there buried.

Epitome,

The first Table.

C *pitomè*, an abridgment, abbreviation, or short gathering of any matter in writing.

E *legie*, a kind of mournful Verse, or Funeral song.

E *lements*, are the most simple bodies extant in nature, from the several participations of whose qualities; all mixed bodies have their several beings and different constitutions: they are four in number, fire, air, water and earth. Element in the singular number stands for one of those; sometimes it signifies a letter, as **B**, **D**, **C**; sometimes the first foundation or principle of a thing.

E *rudition*, Learning, knowledg or instruction.

E *ssays*, tryals or endeavours.

E *tymologie*, the true exposition or derivation of a word.

E *xamples*.

E *nchantment*, an eye-biting or bewitching by the eye, or by the force of imagination.

F *iction*, a feigning or inventing. *Invention*.

F *olio*, the full breadth of the paper being but two leaves in the sheet.

F *ronispiece*, a title given in brals, set at the beginning of a word, or Book.

F *alconry*, Hawk-maning, or the art of keeping hawks.

F *encing*, is the art of using, or of fighting weapons.

F *able*, wherein beasts and trees &c. are feigned to speak.

F *ire-works*.

G *entologie*, a description of ones lineage, stock or pedigree.

G *ometry*, an art of due proportion, consisting in lineaments, forms, distances and greatness.

G *eography*, a description of the earth by her parts and their limits, situations, inhabitants, Cities, Rivers, fertility, and observable matters, with all other matters thereto annexed.

G *rammar*, is a Book

The first Table.

containing the first beginning of any language.

Gaging.

Gardening.

H

Herald, an Officer to proclaim peace or war, and to examine Gentlemens Arms.

Herballist, one that hath knowledge in the virtues of herbs.

Heterodox, a contrary opinion, to what is generally received.

Hexameter, a verso of six feet.

Hibernia, *Ireland*, on the west of *England*.

Hieroglyphicks, mysterious Characters or pictures used among the Egyptians: they expressed holy Scriptures.

Hymn, a spiritual Song or Psalm, sung to the praise of God.

Historigrapher, a writer of Histories.

Homily, a Speech or Sermon, or Discourse.

Humanity, the nature and condition of man; also

gentleness, mildness.

Hydrography, Description of waters.

Husbandry, tillage, dressing or trimming of land, by grafting, plowing, or setting.

Horologie, a Dial or Clock.

History.

Horsmanship.

Heresie, (as the Fathers define it) is a misbeleif in some points of faith contrary to the doctrine universally received in the Church.

I

Itinerary, a Commentary on things fallen out in journeys; it is used adjectively as pertaining to a journey.

Jurisdiction, Lawful authority in any place.

Jests, Conceits and invention, as for merriment.

Index, the table of a book, a Summary, a mark, sign, or token.

Laby:inth.

The first Table.

Labyrinth, a Maze or place made with so many turnings and windings, that a man once entered in, cannot find the way out.

Lecanomancy, divining by water in a bason.

Lecturer, a Reader of lectures or Sciences read in Schools.

Lectane, a book of divine service used in Churches.

Library, a studie, or where books are kept.

Liturgie, signifieth in general any publick office, but particularly, divine service, or the function of a Minister.

Letters.

Lexicon, an unfolding of hard words or sayings, whether Hebrew, Greek or Latine.

Limning, is the art of drawing the true likeness and proportion of any thing in oil or water colour.

Libel.

Logick.

Merchandise.

Magick, Enchantment or Sorcery.

Manuscript, a thing onely written with the hand.

Mathematicks, Sciences or arts taught by demonstration, and comprehend 4 of the Liberal Sciences, viz. *Arithmetick*, *Geometry*, *Musick*, *Astronomy*, wherein the Egyptians and Chaldeans first excelled.

Maxim, a true and general rule.

Melancholy, black choler made by aduision of the blood; also sadness, pensiveness, solitariness.

Metamorphosis, a changing of one body or figure into another.

Metaphysicks, a Science which treateth of supernatural things.

Monarchy, is where a Prince rules alone without a Peer, or it is the Government of one man over many.

Military, warlike.

Musick, Harmony, melody.

Morality, civility or good behavior.

Providence, of or belonging

The first Table.

ing to the practise of the
Expert Midwife:
Modern, living now in our
age.

Pyromancy, Raising up
of evil spirits or dead
mens ghosts.

Pygiation, sailing.

Pomenclature, the num-
bring of names or sur-
names of sundry things.

Sculture, vide Husband-
ry.

Oligarchy, the state of a
Commonwealth, where a
few persons have all the
authority.

Oriatory, Eloquence, also
a chappel or place dedi-
cated to prayer.

Orthography, the manner
of right and true writing.

Oeconomie, Government
of a household.

Orthodox, that hath a
good or right opinion.

Painting, vide Limning.

Palmertry, a divining by
the palm of the hand.

Panegyrick, a solemn con-
vention of people at some
publick solemnity; also
an Oration in the praise
of some great person.

Pastoral, of or belonging
to Shepherds.

Philosophie, the love and
studie of wisdom; know-
ledg of natural causes.

Physiognomy, an art
which teacheth to know
the dispositions of men by
their faces.

Physick, Natural Philo-
sophy, also the art of cu-
ring by Medicine.

Pseudomartyr, a false
witness, a counterfeit
martyr.

Polemical, military, be-
longing to war.

Portraiture, Picture or
image.

Problems.

Poetry.

Politic.

Paraphrase.

The first Table.

II

Rabbi or **Rabbin**, a master or Doctor among the Jews, one that is instead of many, or equal to many for his excellency.

Rhetorick, the art and science of eloquence, or of speaking well and wisely.

Romance, a feigned Historie either in verse or prose.

Sabbath, a celebration of the seventh day of the week, or a day of rest.

Satyrical, sharp, biting.

Solecism, a false manner of speaking, contrary to Grammar.

Similes.

Surveying, the art of measuring of Lands, Woods or Heaths.

Sermons.

Sophistry, the art of quaint beguiling, or circumvention by words or false arguments.

Symbolography.

Tautology, often repeat-

ing ones speech.

Theme, a sentence whereupon one speaketh.

Theologie, Divinity.

Theorick, study, the inward knowledge of a thing.

Tract, a discourse, a drawing in length.

Tragedy, a Play or History, beginning friendly, but ending with great slaughter.

Transcript, a writing or copying our.

Tithes.

Trigonometry, is the art of measuring all sort of angles.

Tropicks, two imagined circles in the spheres of either side, from the Equinoctial line, one of Cancer, the other of Capricorn.

Topography, is the description of some particular place or Citie.

Vocabulary, consisting of words.

Witchcraft, enchantment or auguration.

Proverb

Proverbia Anglo-Latina

Ordine Alphabetico:

Proverbs in Latine and English,
Set down in an Alphabetical Order,
for the encouragement of youth,
and the better attaining to
their Latine.

A

Aut Caesar aut nullus. Either
a King or a beggar.

Ad candida testa columba.

Doves flock to fair houses.

A bonis disce bona. From
good men learn good
things.

A capite ad calcem. From
the head to the foot.

*Adificat domum, & non ha-
bitat.* He builds a house,
but dwells not in it.

Avarus semper eget. A cove-
tous man is always in
want.

Aut sacra famet. The hun-
ger of gold is even to

some sacred.

*Asperius nibilest humili, cum
surgit.* Set a beggar on
horseback, and he'll ride
apace.

Asinus asino, sus sui pulcher:
The crow thinks her own
birds fairest.

*Amicus certus in re incerta
cernitur.* A friend is best
tried in adversity.

*Ab alieno periculo fias cau-
tior.* Learn to beware by
other mens harms.

*Accidit in puncto, quod non
spectatur in anno.* That
happens sometime in a
minute, which doth not
in a year.

Ardua via virtutis. The
way to virtue is rugged
and uneasy.

The second Table.

Ad amissum. To a hairs
breadth.

Argento respondent omnia.
Money answers all things.

A verbis ad verbera. But a
word and a blow.

Abundant cautela non nocet.
Great caution profiteth
much.

Aberras à scopo. You are
wide of the true mark.

*Arator suam tenens, bal-
lujah cantat.* A man may
serve God when he la-
bours in his calling.

*Alium flere quod voles, pri-
mus flet.* Tell a secret to
none.

B

Bulla est vita humana.
Mans life is but a bubble.

*Bellua multorum capitum est
vulgus.* The common
people is a beast of many
heads.

Bis dat qui citò dat. He gives
twice that gives when
there is need.

*Beneficia in arenâ, maleficia
in marmore.* Good turns
are soon forgot, but bad
turns are always remem-
bered.

Bona fortuna fortuita. The
goods of fortune are sub-
ject to chance.

Bilinguis non credendus.
A double tongu'd man is
not to be believ'd.

Bellum dulce est inexperis.
War is sweet to them that
never tried it.

*Boni balani similes, apparen-
tati nantes.* Good men
are like whales in the o-
cean, which swim but here
and there.

Cedant arma togæ. Let arms
give place to the gown.

*Comes facundus in viâ pri-
vehiculo est.* A pleasant
companion in the way is
as good as a coach.

*Consilium malum consulti
pessimum est.* Ill counsel
is worst to the counsellor.

Charitas incipit à seipsâ. Cha-
rity begins at home.

Cultus neglectus virum decet.
A careless dress best be-
comes a man.

*Commoditas omni sua fert in-
commoda secum.* Every
commodity has some dis-
commodity.

The second Table.

Cura facit canos. Care brings many gray hairs.

Calibem vitam agens, agit celestem. He that leads a single life, leads a heavenly life.

Cantabit vacuus coram latrone viator. He that has left, lives merriest.

Cucullus non facit monachum. Fine cloaths are not signs of a wise man.

D

Disce à sapientibus, quò fias melior: à stultis, quò cautior. Learn of wise men to be good, but of fools to be wary.

Dulcius ex ipso fonte bibuntur aqua. The sweetest water is drunk at the fountain head.

Disce bene vivere & mori. Learn to live and die well.

Dies diem trudit. One day thrusts on another.

Dolus an virtus quis in hoste requirit? In an enemy we consider not whether the conquest be by craft or valor.

Dos optima, uxor bene mo-

rata. A good conditioned wife is the best portion.

E

Emit charè, qui solvit animam. He buyes dear that pays his soul.

Ebrio non est fidendum. No trusting to a drunkard.

Ebrietas hominem exuit. Drunkenness unmans a man.

Ego & Rex meus. I and my King. Cardinal Woolsey's proud speech.

Exitus acta probat, finis non pugna coronat. The end proves and crowns the work.

Emori per virtutem præstat quam per dedecus vivere. Better to die nobly, than to live basely.

Eget verè qui sibi necessaria denegat. He may be truly said to want, who denies to himself necessities.

Errare humanum est, perseverare diabolicum. 'Tis of humane frailty to err, but 'tis devilish to persevere in it.

Erronea conscientia necessariò peccat. An erroneous conscience necessarily sins.

The second Table.

F

Facilis descensus averni. The way to hell is easie.

Facile est (ut canem cadat) invenire baculum. It is an easie matter to find a staff to beat a dog.

Fas est & ab hoste doceri. Instruction is good, though it come from an enemy.

Frustra sit per plura, quod fieri potest per pauciora. In vain is that done by more, which may be done by fewer.

Fraus & dolus nemini patronizare debet. Fraud and deceit ought not to patronize any man.

Frangenti fidem, fides frangatur eidem. To him that breaks his trust, let trust be broken.

Flouti nulla fides. We must not judg of men by their looks.

Fama est præstantior auro. A good report is better than gold.

Facile est inventis addere. 'Tis easie to add to what is already invented.

Furor arma ministrat. Fury

finds arms.

Fuili ne fide. Trust not a babler.

Festina lente. Do things with deliberation.

Fortuna opes auferre, non animum potest. Fortune may deprive me of Riches, but not of my mind.

G

Generalibus specialia derogant. A particular exception alters a general Rule.

Gladius armorum princeps. The sword is the King of weapons.

Generosus animas vulgaris spernit. A generous mind scorns baseness.

Galeatum serò duelli pariter. Bought wit is best.

Grex totus in agris, unus porci scabie cadit. One scabbed sheep infects the whole flock.

H

Honi soit qui mal y pense. Ill be to him that evil thinks.

Hodie

The second Table.

Hodie mihi, 'cras tibi. What
 * befalls me to day, may
 befall you to morrow.

Melluo librorum. An indefa-
 tigable student.

Habenti dabitur. Much shall
 have more.

Herculis induit columnas. He
 undertakes a task beyond
 his power.

Hercules in bivio. He's at
 his wits end, & knows
 not whether to go.

Homo factus ad unguem.
 He's a man every inch of
 him.

I

In vino veritas. Drunkards
 * confess the truth.

Is qui bene latuit, bene vixit.
 He lives well, that lives
 privately.

Ingenii largitor venter. Hun-
 ger breeds wit.

*Ingratum si dixeris, omnia
 dixeris.* Call a man un-
 gratefull, and you call
 him the worst you can.

*In multiloquio non deest va-
 nitas.* In much talking,
 not little vanity.

*Ille dolet verè, qui sine teste
 dolet.* He mourns truly

that mourns in secret.

In medio consistit virtus. Vir-
 tue is in the midst.

Idoneus piscator sapit. The
 burnt child dreads the
 fire.

Jura inventa metu. Injust
 Laws were for the wicked,
 not for the good.

Inter arma silent leges. Laws
 are silenc'd by arms.

L

Lingua amicus. A friend
 from the teeth outward.

Lis litem ferit. Multiplying
 of words breeds a brawl.

Lam proprio sordet in ore. It
 is sordid for a man to
 praise himself.

Lupus in fabulâ. Here's the
 man we talkt of.

Lupina societas. Unsociable
 company, where some
 rake all the pains, and o-
 thers run away with all
 the gains.

M

*Multa cadunt inter calicem,
 supremaque labra.* Many
 things

The second Table.

things happen between
the cup and the lip.

Manus manum fricat. One
good turn requires ano-
ther;

*Mutatis temporibus, mutan-
tur & homines.* Men
change with the times.

Malorum elige minimum. Of
two evils chuse the leſt.

*Magis illa juvant, quæ pluris
emuntur.* Thoſe things
which coſt moſt, are com-
monly moſt eſteemed.

Malè parata, malè dilabuntur.
Ill got, ill ſpent.

*Multi multa ſciunt, ſe autem
nemo.* Men underſtand
many things, but few un-
derſtand themſelves.

Moriendi mille figura. There
is a thouſand ways to
die.

Mora trahit periculum. De-
lays are dangerous.

*Malè imperatur eum regit
vulguſ duces.* That's an
ill government, when the
common people rule their
King.

*Multorum manibus grande
conſuit opus.* Many
hands make light work.

N

*Non eſt ad aſtra mollis è terrâ
via.* The way to heaven
is very unpleaſant.

*Non quod non feritur, ſed
quod non leditur, invul-
nerabile eſt.* That is in-
vulnerable, which is not
hurt, not that which is
not ſmitten.

Nocet emptæ dolore voluptas.
Pleaſure bought with ſor-
row is a miſchief.

Nemo ſibi naſcitur. No man
is born to himſelf alone.

*Unquam proſpere ſuccedunt
res humana, ubi negligun-
tur divina.* We never
thrive well in the world,
when we neglect our duty
to God.

Nescit vox miſſa reverti. A
word once ſpoken is not
eaſily recalled.

*Nallum ad nocendum tempus
anguſtum eſt malis.* To
wicked men no time
comes amiſs to do miſ-
chief.

*Non ſemper arcum tendit A-
pollo.* Apollo himſelf is
ſometime idle.

Non

The second Table.

Non minor est virtus quam querere, patia tueri. 'Tis as much pains to keep things as get them.

Non magna loquimur, sed vivimus. 'Tis better to live than talk well.

Non pœna, sed causa, facit martyrem. 'Tis not suffering, but the cause, that makes a man a martyr.

O

Omne nimium vertitur in vitium. Every excess is a vice; or, too much of one thing, &c.

Omnis homo mendax. Every man is a liar.

Omne tulit punctum qui miscuit utile dulci. He hits the nail on the head, that mixes profit with pleasure.

Omnia cedunt tempori, & tempus æternitati. All things yield to time, and time to eternity.

Omnium crede diem tibi diluxisse supremum. Think every day thy last day.

Oportet mendacem esse memorem. A liar had need have a good memory.

P

Pax queritur bello. Peace is procured by wars

Probitas laudatur & alget. Virtue is commended, but we let her starve.

Præstat esse Prometheus quam Epimetheus. 'Tis better to prevent than repent.

Plures occidit gula quam gladius. Intemperance has slain more than the sword.

Paupertas non est de genere malorum. Poverty is no crime.

Pœna ad paucos, terror ad omnes. The punishment reaches but to a few, but the terror to all.

Publica privatis, & sacra profanis præferenda. The publick is to be preferred before the private, and Religion before secular affairs.

Proximus sum egomet mihi. Charity begins at home.

Plus valet unus orando, quam mille pugnando. One man may prevail more by prayer, than a thousand by fighting.

Præstat mortuum esse, quam ignave vivere. Better is a dead man, than a person that spends his time idly, and lives an unprofitable member of the Commonwealth.

Quicquid

The second Table.

Q

Quicquid in buccam venerit.
He speaks any thing that comes first.

Quod fuit durum pati, meminisse dulce est. That which is grievous to suffer, is pleasant to remember.

Quod merito pateris, patienter ferre memento. Remember to bear that punishment patiently, which comes deservedly.

Qui non vetat peccare, cum possit, jubet. He who prohibits not sin when it lies in his power, does command sin.

Quod tibi fieri non vis, alteri ne feceris. Do as you would be done by.

Qualis vita, finis illa. As thy life, so thy death.

Qui medicè vivit, miserè vivit. He that lives by continual physick, never wants misery.

Qui sentit onus, sentire debet & commodum. The labourer is worthy of his hire.

Qui non habet in are, luet in corpore. He that hath no

money, let him be punished in body.

Qui genus jactat suum, aliena laudat. 'Tis a foolish thing to brag of ones descent or birth.

R

Regis ad exemplum totius componitur orbis. All follow, when the King leads.

Rex non habet in regno suum parem. The King hath no equal in his Kingdom.

Rex legibus solutus est. The King is free from the Laws, that is, otherwise than to be directed by them, not to be punished by his subjects for transgressing them.

Rigorem juris emollit equitas. Equity softens the rigor of the Law.

Ridet stultus verberatus. The fool laughs when he is beaten.

S

Scelera non intrant casas.
Poor men live secure.

Sera

The second Table.

Sera est in fundo parsimonia.
It is an ill time to begin
† to spare, when a man has
no more to spend.

Sublato episcopo, tollitur Rex.
No Bishop, no King.

Solamen miseris socios habuisse dolorum. 'Tis a comfort to have companions in misery.

Sopor lethi consanguineus.
Sleep is Cousin-germane to death.

Silentium consensum arguit.
Silence gives consent.

Sal sapit omnia. Salt savours all things.

Siccis omnia dura Deus proposuit. God hath propounded difficult things to the wise,

Summa cadunt subitò. Men in great places fall on a sudden.

Sanguis martyrum est semen Ecclesie. The blood of Martyrs is the seed of the Church.

T

Terras Astra reliquit. Justice is led up to heaven.

Tutum praesidium integritas.
Honesty is the best policy.

Tempora mutantur, nos & mutamur in illis. The times are changed, and we are changed in them.

Talione reddam. You shall have like for like.

V

Unus Deus, unus Rex, unum cor.
One God, one King and one heart.

Virtus mille scuta. Virtue is instead of a thousand shields.

Via lucis inter cruces. Afflictions bring men into the right way.

Vincenti dabitur. The Conqueror carries it.

Virtus sola nobilitas. Virtue is the onely nobility.

Vultus indicat hominem. A mans countenance betrays him.

Ut in utero praeparamur vitæ, sic in hac vitâ praeparamur utero. As in the womb we are prepared for life: so in this life we are prepared for the womb, viz, the grave.

Ut redimas corpus, ferrum patieris & ignes. A man will lose all to save his life.

Veritas

The second Table.

Veritas temporis filia. Truth is the daughter of time.

Veritas non querit angulos.

Truth seeks no corners.

Ubi dolor, ibi digitus. Where the sore is, there the finger will be.

Vox, & præterea nihil. Nothing but tongue.

Voluptatis commendat rarior usus. Pleasures are the sweeter, the seldomer used.

Vita est avidus, quisquis non vult mundo secum perennare mori. He's greedy of

life, that would be willing to live, when all the world is dead.

Velle suum cuique est, nec voto vivitur uno. So many men so many minds

Video meliora probòque, deteriora sequor. Men commend good things, but follow bad.

Semper aliquid præsta, ne te ignavum inveniat Diabolus. Be always doing somewhat, least the Devil find thee idle.

An Alphabetical Explication of the hard words in this Book, the most of them not explained untill this new seventh Addition, 1661.

A

Abstracted, *shortened, or one
book taken out of another.*

Acquiesce, *to rest satisfied.*

Accent, *tune.*

Accession, *addition.*

Accommodation, *a fitting or
applying.*

Affable, *courteous in speech.*

Adamatism, *a loving dearly.*

Affectation, *love of vain
glory.*

Alamode, *after the French
fashion.*

Amazonian, *belonging to
Scythia.*

America, *a country late found
out in the west part of the
world, by Americus Ve-
sputius.*

Animosity, *heart burning.*

Apparition, *an appearing or
vision.*

Argent, *silver, sometimes
white.*

Arrogancy, *pride of heart.*

Arsenal, *a storehouse for ar-
mory or ships.*

Atabalipa, *King of Peru in
America.*

Artificers, *skilfull workmen.*

Artisan, *a bandy-crafts man.*

Atome, *a small thing that
cannot be made less.*

Atchievements, *things gain-
ed by valour.*

Attributes, *properties belong-
ing to one.*

B

Balm, *a medicine for a green
wound.*

Banded, *gathered into a fa-
ction.*

Barbarism, *rudeness in speech
or behaviour, outrageous
cruelty.*

Belial, *signifying a wicked
naughty person.*

Bellitude, *fairness.*

Benevolent, *loving or friend-
ly.*

Benign, *gentle.*

Calculated,

The third Table.

C	D
Calculated, reckoned or cast up.	Default, an omitting that which we ought to do.
Candidly, meekly or gently.	Defunct, dead.
Caxicate, indispose.	Demeanour, behaviour.
Cleopatra, an Egyptian Queen.	Deportment, behaviour in carriage.
Climate, a portion between North and South.	Depraved, corrupted.
Clinches, conceits.	Deprivation, a loss of any thing.
Coasting, a sailing from one coast to another.	Depress, to keep down.
Complacencie, agreeableness.	Detract, to slander.
Congé de 'slier, is power from the King to any Dean and Chapter to chuse a Bishop in time of vacancy.	Dexterously, quickly.
Coercive, compelling.	Dictate, a thing given to write.
Conglomerated, gathered or wound up together.	Digression, a passing from one thing to another.
Comport, to compose the gesture.	Dimension, the bigness of any thing.
Congruous, agreeable.	Diminutive, little, small.
Connive, to wink at.	Disclaiming, disowning.
Constitute, to ordain or appoint.	Dislocation, a displacing.
Convicted, found guilty.	Distillation, liquors dissolving by degrees.
Cook, a learned man in the Law.	Doctrine, instruction for edifying.
Cooperate, to work together.	Dogmatical, which is held in some opinion.
Corpusculum, a little body.	Dregging, a dusting with powder.
Culpable, blamable.	Dollery, jesting.

Efficacious,

The third Table.

rious.

Facilitate, to make easie.
Felicitate, to make happy.
Fanatick, frantick, having
vain apparitions.
Farce, to stuff.
Fate, destiny.
Future, things to come.

6

Galen, a famous Physician.
Gambada's, large leather ca-
ses or stirrups to keep the
legs clean in riding.
Garb, custom or fashion.
Generosity, courage, noble-
ness of mind.
Gentil, all that are not con-
verted to Christ.
Golgotha, a place of a skull.
Graunge, a loan house in the
countrey, a village.
Gubernate, to govern.

7

Hability, handsomness.
Harmony, delightsfull musick
of many notes.
Hercules, the son of Jupiter,
a man famous for strength.
Hesperides, the garden where
Hercules

Hercules

8

Efficacious, powerful, able.
Elocution, eloquence in speak-
ing.
Emitt, to send forth.
Eminencies, certain kernel
places in the body by which
the principal parts void
their superfluities.
Enormities, crimes or offen-
ces.
Epilogue, the end of a Play.
Epitheto, put for a proper
name, either of praising or
dispraising.
Equipage, fashion.
Equivalent, of equal value.
Excrescencie, a wen swelling
or such like superfluities
growing forth of the body.
Exorbitances, things above
order, rule or measure.
Explication, the discovering
of any thing.
Evaporation, smook or va-
pours.

Fabulous, false as a ly.
Faction, troublesome, conten-

Hercules flew the dragon,
and got the golden apples.
Hippocrates, a famous Phy-
sician.

3

Imbellishments, ornaments.
Imagery, carving or paint-
ing.
Imprecations, cursings.
Improperations, reproach-
ings.
Indulgence, gentleness in
suffering.
Infamy, disgrace.
Innovations, changes.
Intractible, not to be touched.
Intellects, the faculties of a
mans mind.
Interview, a meeting.
Insinuation, a cunning speech
to get into ones favour.
Inured, accustomed to.
Jovius, a famous Historian.
Julius Cæsar, a famous Ro-
man, the first Emperor of
Rome.

4

Lacerate, to tear.
Landskip, a piece of painting,

wherein there are woods,
Rocks, houses, rivers and
the sky painted.

Legislators, law-makers.
Lenity, gentleness.
Levity, lightness.
Libidinous, incontinent, full
of lustfull desires.
Lucrece, a Roman dame, who
being ravished killed her
self.
Luxury, wantonness.

50

Mechanism, the learning of
bandy craft trades.
Magnificence, stateliness.
Mars, the heathen God of
Battle.
Masculine, manlike.
Merit, desert.
Messalina, an Empress of
Rome, an unsatiable wo-
man.
Method, a direct way to
teach.
Misprize, to have a low e-
steeem.
Mode, fashion.
Moral, appertaining to good
manners.
Mouniebank, one that boast-
eth on high of his great
deeds, discerning the people.
Monsieur,

The third Table.

Monsieur, in French, Good Sir.
Mutatis mutandis, changing what is to be changed.

Narration, a declaring.
Ninnic, a fool.
Nero, an Emperor of Rome, a cruel man.
Noceat, hurtfull.
Novity, news.
Nusecous, purblind.
Nutrimment, nourishment.

Obscure, darken or cloudy.
Objurgation, a chiding.
Obliterate, to blot out.
Obnoxious, subject to danger.
Obstruct, hinder.
Obtuse, dull or blunt.
Occurr, to meet.
Officious, serviceable, willing to please.
Oppilation, stopping.
Orphan, One that wants father or mother.
Ostentation, boasting.

Pagan, one that doth not believe in God.
Participation, to have a share in anything.
Penelope, a chaste woman.
Perforations, little passages.
Periwig, false hair.
Petifogger, a troublesome makebate, ignorant meddler in law.
Plato, a famous Philosopher.
Pocahuncas, daughter to a savage King of Virginia.
Phantasticality, foolishness.
Poppaea Sabina, wife to Nero.
Precaution, wariness, a forewarning.
Presage, foretell.
Prevalencie, prevailing.
Pregnant, great with child.
Prodigious, monstrous.
Product, at length, largely.
Prolix, long or tedious.
Propinquitie, nearness.
Puberty, ripeness.
Punctual, one as good as his word.
Putrid, corrupt.
Pantaloon, a large boot-hose-top.

The third Table.

R
 Ratific, to make binding
 Ratification, a confirmation
 or allowing.
 Recognisance, an acknow-
 ledgment.
 Recruit, to recover ones self.
 Refined, purified.
 Reflection, a bowing or ben-
 ding back.
 Refund, restore.
 Remitt, to forgive.
 Remonstrance, reasons gi-
 ven or shewed.
 Resentment, sensible of a dis-
 favour or injury.
 Rigid, hard, stubborn.
 Retrograde, backward.
 Robustious, strong.
 Rural, of or belonging to the
 Country.
 Risco, great hazard or dan-
 ger.

S
 Sagacity, quickness of under-
 standing, or sharpness of
 wit.
 Sally ports, gates to issue out
 of a fort or bulwark.
 Satiety, fulness.

S
 Saryr, a wild God of the
 woods.
 Sewers, common channels.
 Sedulity, diligence.
 Sin, derogating or erring
 from the truth.
 Solecism, a false manner of
 speaking.
 Solicitous, carefull.
 Sordid, base, filthy.
 Sublime, high and lofty.
 Subordinate, under another.
 Sympathize, mutually to em-
 brace each other.
 Symptoms, grief following
 a disease.

T
 Taciturnity, silence.
 Tenebrous, dark.
 Thrall, miserie.
 Tinctures, spots or stains in
 dying.
 Tranquillity, ease, quietness
 of mind.
 Transmute, to change.
 Transpiration, breathing out
 the vapours.
 Tripartite, threefold.
 Trivial, base, vile, of no
 estimation.
 Turpid, filthy.
 Type, figure.
 Trepan, betray.

The third Table.

Wile, deceit, craft.

Wreck, the loss of a ship at sea.

Vaunt, brag or boast.

Venus, one of the seven stars,
or the Goddess of lust or
penury.

Verfed, very perfect in.

Version, a turning.

Vicinity, neighborhood.

Vicissitude, change.

Vic, to dare or threaten.

Vigilantie, watchfulness.

Vivere more loci, to go in the
fashion.

Universe, the whole.

Utilitie, profit.

Vulnerate, *to wound or hurt.*

Vulpinate, *fox-like to deceive.*

Vociferation, a loud voice.

Xenodochy, hospitality.

Yarrow, faint hearted, fearful.

Yexing, sobbing.

Yore, long ago, of old.

Zelotypy, jealousy.

Zone, a girdle.

Zoograph, one that painteth
beasts.

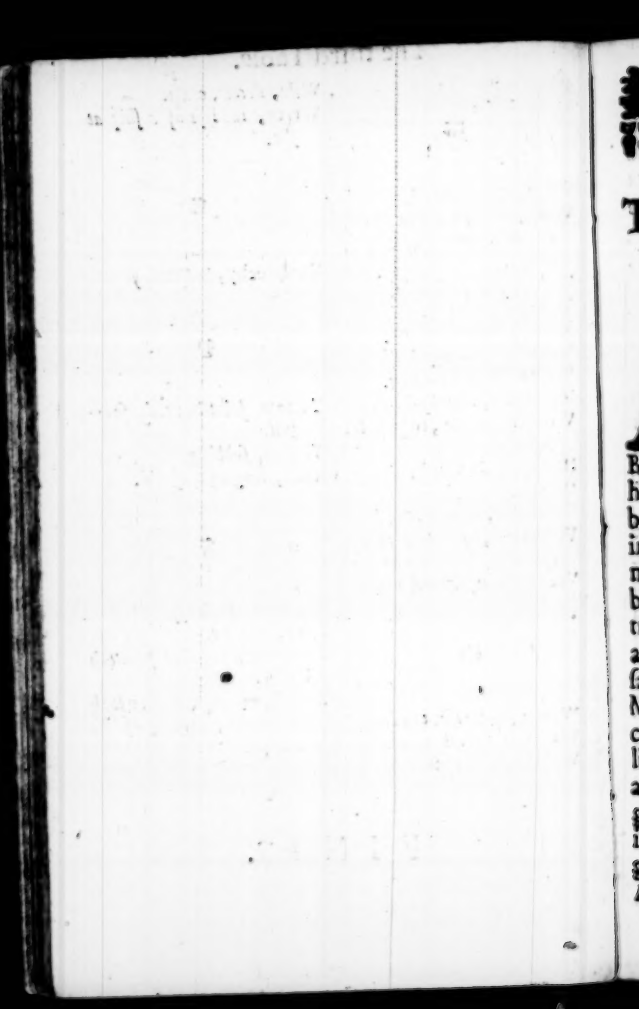
Zygot, one appointed to look
to weights, a clerk of the
market.

Wanze, to perish, to decay.

Warison, a reward.

Welked, withered.

F I N I S.





The Book-feller to the R E A D E R.

ABout Two and twenty years since, at the request of Dr. *Hawkins* (the Father of this young Author) I printed this little Book of *Youths Behaviour*, translated then out of French by his Son. I soon sold that Impression; but being of a small value, I neglected the printing of it some time; but being desired of many, I printed a second Impression; which being sold, about seventeen years since, the troubles of War being great, I wholly laid it aside, not intending ever to have printed the same any more. But some years after, one Mr. *Pinchester*, a learned Scholar in *Oxford*, came unto me, desiring me to new print this little Book, it being, as he said, so excellent a Book to instruct youth in behaviour and good manners, that the like was not extant in any language; further saying, He was going to keep a great School in the City of *Norwich*, and gave me money for Two hundred

The Book-seller to the Reader.

dred and fifty of them, which he carried down with him for his Scholars there, to make use of. After that, a Counsellor of the middle Temple, in 1652, added 25 new Precepts marked thus (*) at which time a Gentleman of *Lincolns-Inn* turned the Book into Latine; and now this year 1661, I have again this seventh time printed it, with some new Additions of Sayings and Sentences in Latine and English, much in use to adorn discourse and understanding; as also to encourage youth to understand Latine. As further is added two other Alphabetical Tables of those words that be used in naming of any art or science: the other explaining any hard word used in this Book.

I have heard and known so much of the approbation and use of this little Book, for the instructing of both sexes of all ages, that a few lines could not contain the worth and profit therein: notwithstanding there is a person of great worth is about the writing of the second part of Youths Behaviour, being most applied to the instructing of women, especially the younger sort of maids, and boarders at Schools.

Decemb. 20.

1661.

Yours,

William Lee.

A

POSTSCRIPT

Of some Things Omitted in
the three former

TABLES.

In the First Table.

A.

Analogy, proportion,
or resemblance of
things.

A *Bridgements*, vid.
Compendium, the
shortning of any wri-
ting, by contracting
together the marrow
and best of it, leaving
out the rest.

Affassinate, a private
murdering of a man.

Affest, a yielding, or a-
greeing to any thing.

Accumulation, a heap-
ing together.

H

Chirurgery;

The first Table.

C.

Chirurgery, we pronounce it common *Surgery*, it signifies originally the work of the hand, but it is commonly taken for the Art of Curing, & Healing of Wounds, and Sores.

Concordances, ordinarily for places of Scripture agreeing one with another, often explaining one another.

Cubit, a measure from the Elbow to the end of the Finger.

Crescent, termed in heraldry, the Figure of a Half-moon.

D.

Duel, a fight between two.

Designed, appointed.

E.

Examples, or precedents, patterns or copies to be followed.

Eucharist, the Sacrament of the Lords supper.

Extraction, a drawing out, also a descending from such or such a Family.

F.

Fire-works, shews, or pastimes made upon the land or water by fire.

G.

Gaging, the measuring of vessels for wine or beer.

H.

History, writing of actions of war, or peace,

or

The first Table.

or of the government of any Country or place, or of the whole world.

Horsemanſhip, the skill of riding, managing, or breeding of horſes.

Heteroclite, taken for a Noun, that hath a different way of declining from other Nouns.

L.

Letany, that general prayer for all ſorts of men, in our book of Common-prayer, beginning in the morning Service, *O God the Father of Heaven*, &c.

Liturgie, the Common-prayer of the Church by Law eſtabliſhed.

Libell, a little book, or pamphlet, but commonly any writing privately publiſh'd to blaſt the reputation

of ſome perſon, government, or office.

Logick, the Art of diſcouſing according to reaſon learnedly.

Lent, a time of 40. days faſting, in imitation of our Saviour, derived from the Dutch word *Lente*, which ſignifies the Spring, becauſe it happens in the ſpring time.

M.

Meridian, belonging to noon.

P.

Problems, Orations, or diſcourſes ordinarily upon ſome moral virtues, or againſt their extremes.

Poetry, learned ſictions in numbers or rhyme, which we call improperly rythme, or ſome hiſtory,

The first Table.

history, or other matter in such rythme.

Policy, the art of war, or safe government, or management of any actions.

Paraphase, when any thing is expounded not word for word but something added or altered by way of explanation, or interpretation.

Plenary, full, entire.

R.

Redundancy, an overflowing, abounding or exceeding.

S.

Similies, comparison when one thing is likened to another.

Sermons, discourses in divinity explaining some

text of scripture, or applying it.

Symbolography, Symbole is a mark or cognizance to be known by, as the Apostles Creed is the Symbole or mark of a Christian to be known by, sometimes it is taken for a short note, or sentence, or Motto in Arms, as *Beati pacifici*, was King James his Motto; and in like manner *Symbolography* is the treating of such Mottoes or Cognizances.

T.

Tithes, the tenth part of any thing, most commonly used for the tenth part of Corn, or Hay, or other profits for the maintenance of Ministers.

The Second TABLE

A:

A *D græcas Calendas.* When two Sundays come together.

D.

Dextra infidet industria
Fortuna, frugalitas si-
siſtra. Industry is
Fortunes right hand,
Frugality her left.

Diu deliberandum quid
faciendum ſemel. A
man ſhould ſeriously
conſider what he can
doe but once.

E.

Exitus acta probat. The
end is the tryal of e-
very action.

Ex pede Herculem.
Hercules is known
by his Foot.

F.

Finis belli pax. Peace is
the end of War.

Fontes ipſi ſitiunt. Some-
times Fountains
themſelves are dryed
up.

Fraus et dolus, &c. read
Patrocinari.

[The second Table.

L.

Irritas Crabrones. It is
not good to wake
Gares asleep.

M.

Malus Pater male facit.
An evil Father doth
ill.

Manus manum fricat.
One Hand washeth
another.

Medio tutissimus ibis.
The golden mean is
the best.

N.

Nē plus ultra. He is
come to his farthest.

Ne sutor ultra crepidam.
Let not the Cobler
goe beyond his Last.

*Necessitas aliquando co-
git ad illegitima.* Po-

verty causeth base
things,

P.

Paupertas comes ignavia.
Idleness causeth po-
verty.

S.

Semel in anno videt Apollo.
The Gods make mer-
ry once a year.

*Semel pręstat quam sem-
per.* Better once than
always.

V.

Veni, vidi, vici. Cæsars
motto. I came, I saw,
I overcame.

Voluptatis, read *Volupta-
tes.*

Ultra posse non est esse.
No man can goe be-
yond his power.

THE

The Third TABLE.

C.

COke, meant Sr. Edward Coke, Lord Chief Justice of the Kings-Bench in King James his time.

Crevet, a peice of sixe Linnen worn about the necks of Seamen, and now by Gentlemen riding.

G.

Grange, a Farm, or

Granary heretofore belonging to some religious house.

P.

Penelope, Uliſſes his Wife, famous for her Chastity, whence the Proverb, As chaste as Penelope.

Panick, fear, id est a sudden or distracted fear.

Pedantick, an ignorant Fellow.

S.

The third Table.

S.

T.

Sally-ports, the back,
or postern gates, &c.

Tabernacle, a pavilion,
or Tent.

Solecisme, a false, or
absurd manner of
speaking.

Traverse, to goe across,
or overthwart.

Sympathize, to have a
fellow-compassion, or
suffering with another
in his afflictions.

V.

Utensils, necessary hous-
hold-stuff.

Symptomes, signs where-
by to discover the na-
ture of a disease.

Veil, a covering for
Women.

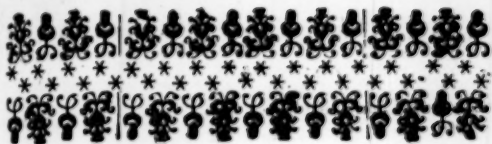
Skeleton, all the bones of
a man without Flesh
and Skin.

Voluminous, a great
book, or a great man.

R Eader, this short Postscript of Additions
and Errata's hath made this 7th. Impres-
sion so perfect that I shall not adde one word more
unto it, being perfected this April 1661. being
the Month of the Coronation of our Royal Sovere-
raign King Charles the second.

W. L.

The End.



A
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